Volume 26, No. 2 Autumn Number, 1937

Bulletin of Friends' Historical Association

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Communications on general Association matters should be addressed to Miss Anna B. Hewitt, Secretary, Friends' Historical Association, Haverford College, Haverford, Pennsylvania; manuscripts submitted for publication, and communications on editorial matters, should be addressed to Thomas K. Brown, Jr., Editor, Bulletin of Friends' Historical Association, 226 Dickinson Ave., Swarthmore, Pennsylvania.

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Any person, whether or not a member of the Society of Friends, who is interested in the purposes of the ASSOCIATION, is eligible for membership. Applications should be sent to the Chairman of the Membership Committee, John W. Cadbury, Jr., Moorestown, New Jersey. Members are especially urged to invite their friends to join, and, in case of their assent, to send their names as nominations to the Membership Committee.

Annual membership dues, $2.00. Life membership, $50.00.

"Perpetual Membership" has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, "In Memoriam."

Volume 26, No. 2 Autumn Number, 1937

Bulletin of Friends' Historical Association

THE ANNUAL MEETING OF FRIENDS' HISTORICAL ASSOCIATION

FRIENDS' HISTORICAL ASSOCIATION held its annual meeting in the building of the Historical Society of Frankford, 1507 Orthodox Street, Frankford, Philadelphia, on Second-day evening, Eleventh month 29, 1937, at 8.15 P. M. William W. Comfort, President of the Association, presided; Clement B. Webster, President of the Frankford Society, opened the meeting with a cordial address of welcome. President Comfort, in reporting on the Association's activities for the year, referred particularly to the completion of the arrangements for the exhibition of historic relics owned by the Association, in a room on the second floor of the Old City Hall, at the southwest corner of Fifth and Chestnut Streets, Philadelphia, as reported in the last issue of the BULLETIN.

The Association learned officially of the death of one of its founders and most revered and active members, Amelia Mott Gummere, who had been a Vice-President of the organization more than twenty years; and adopted a memorial minute, which is printed below.

The amendment to Article III of the Constitution, providing a simpler way for the selection of new members, notice of which was made in the last BULLETIN, was unanimously approved; so that Article III will hereafter read as follows:

Any person interested in the objects of the Association is eligible for membership and may be elected thereto by a majority vote at any meeting of the Directors, or with the approval of the Secretary and one other member of the Association.

The meeting then adjourned for the entertainment of the evening, which consisted of an interesting historical address on *Colonial Frankford,* by Horace Castor, and an exhibition of stereopticon slides by Harry S. Donat. Refreshments were then served, and opportunity was given for those in attendance to examine the fine headquarters of the Historical Society of Frankford (which may have aroused feelings of envy in the hearts of some members of Friends' Historical Association), and the interesting relics, books, and other historic exhibits on display in the building. The address of the evening is to be published by the Numismatic and Antiquarian Society of Philadelphia.

At the close of the annual meeting, a special meeting of the newly elected Board of Directors was held, at which the officers named on page 66 were elected. These officers were the same as for the preceding year, except that Lydia Flagg Gummere was elected Vice-President to fill the vacancy caused by the death of Amelia Mott Gummere.

IN MEMORIAM: AMELIA MOTT GUMMERE
1859 - 1937

We have learned with sorrow of the death of Amelia Mott Gummere on Tenth Month 7, 1937, after passing her seventy-eighth birthday. She shared in the founding of the former Friends' Historical Society of Philadelphia, and was elected Vice-President of the organization in 1913, serving in this capacity until her death.

She had been an Editor of the BULLETIN and a frequent and welcome contributor since the publication of its opening article, which she wrote. Outside of our own circle she was widely known for her distinguished contributions to various phases of the history of the Society of Friends and of the Quaker colony of New Jersey.

Her fine culture, her loveliness of character, and her warm friendship endeared her to all with whom she came in contact. Her influence upon Quakerism will long be felt, as of one whom we could ill afford to lose.

The Directors and members of Friends' Historical Association adopt this minute in affectionate remembrance of their friend.

Adopted at the annual meeting of Friends' Historical Association, Eleventh Month 29, 1937.

THE BULLETIN prints herewith additional articles dealing with Quakerism in foreign lands—Palestine, Japan, and China in Asia, Switzerland in Europe, and Kenya and Pemba in Africa—in continuation of the plan, pursued through the two preceding issues, of showing something of Quakerism as a world movement. Two of these articles are reprinted from the London *Friend* (November 12 and December 3, 1937)—those on Kenya and Pemba in East Africa, and on West China (though the *Friend* acknowledges indebtedness to the American Friends' Service Committee for the article on Kenya); and one, that on Switzerland, is reprinted from the *Friends Intelligencer* (July 17, 1937). With this issue is printed again the map of the world originally published by the American Friends' Service Committee in its *Hand Book of the Religious Society of Friends* in July, 1935, showing the locations of Quaker meetings and settlements. Readers of the BULLETIN are referred also to Leslie D. Shaffer's article in the last issue, entitled "Quakerism as an International Movement," wherein brief reference is made to meetings or meeting activities in more than twenty countries.

THE FRIENDS' WORLD CONFERENCE, held at Swarthmore and Haverford, Pennsylvania, during the week beginning September 1, 1937, has passed into history since our last issue. Many of the Friendly publications gave full accounts of the happenings of this significant gathering; and it is not our purpose now to record it in detail. We reprint, however, from the *Christian Century* of September 15, 1937, an article by Charles Daniel Brodhead, containing a general summing up of the conference; and we print Minute 27 of the Proceedings, with an explanatory note by Leslie D. Shaffer, giving one of the concrete achievements—the establishment of a Consultative Committee to serve as an international link connecting all bodies of Friends in the measure in which they desire to be linked, to "promote better knowledge and understanding among Friends the world over."

The World Conference suggested to other editors the advisability of showing Quakerism in non-Anglo-Saxon nations; and several of the Friendly publications carried articles on the subject.

In particular, the London *Friend* printed, under the general heading "Quakerism in Many Lands," a considerable series of articles, taking up the following countries on the dates given:

Japan,	October 8, 1937	France,	November 19, 1937
Syria,	October 15, 1937	Ireland,	November 26, 1937
Sweden,	October 22, 1937	West China,	December 3, 1937
Mexico,	October 27, 1937	Germany,	December 10, 1937
East Africa,	November 12, 1937	Cuba,	December 31, 1937

The Conference Committee was itself not idle in the matter of appropriate literature. It issued in 1936, under the editorship of D. Elton Trueblood, a pamphlet of sixty-four pages containing *Advance Study Outlines* referring to the concerns of the several Commissions, as follows:

Commission I: the spiritual message of the Religious Society of Friends
Commission II: the individual Christian and the State
Commission III: methods of achieving economic, racial, and international justice
Commission IV: Friends' contribution to education
Commission V: international coöperation of Friends

At the conclusion of the Conference, an editorial committee appointed by the Conference Business Committee issued an *Official Report* of 138 pages, containing the minutes, the addresses delivered at the public meetings, summaries of the discussions carried on by the various discussion groups, a register of attenders, and other pertinent information. This *Report* is on sale at 20 South Twelfth Street, Philadelphia; price, 50 cents.

FRIENDS MEET IN WORLD CONFERENCE

By Charles Daniel Brodhead

Reprinted from the *Christian Century*, September 15, 1937, pp. 1144-45

SWARTHMORE and Haverford Colleges, in the attractive suburbs of this Quaker City, have been for three days now hospitable hosts to the first Friends' World Conference ever held on this continent. The only other world conclave of the Quakers was in 1920 at London. One thousand delegates are here, 225 of whom are from 23 foreign countries where Friends are at work: Austria, Australia, Canada, China, Cuba, Czechoslovakia, Denmark, England, France, Germany, Holland, India,

Ireland, Jamaica, Japan, Madagascar, Mexico, New Zealand, Norway, Palestine, South Africa, Sweden and Switzerland. Happily, the German delegates had no difficulty in coming, for the land of Hitler cannot forget how after the World War the Quakers fed the German children, and their Quaker meetings have freedom of worship.

"Penn's Woods," where that illustrious Friend, William Penn, began what he called his "Holy Experiment," is a fitting commonwealth for this assembly. Fifty yearly meetings and 17 independent meetings have sent delegates. In his welcome in behalf of the churches in the metropolitan area of Philadelphia, Dr. Joseph Fort Newton called the Society of Friends "one of the miracles of history, the most spiritually influential group in the world."

THIS is a unique world conference. About half of the delegates are women. Only ten per cent are their "elder statesmen." One-third are "Young Friends" under thirty-five years of age. Other ecclesiastical councils do not so include their youth leaders. In fact, the leaders in this very conference go back in their training and association together in their earlier years to the first Young Friends Conference, which was held about 1915 in Indiana. Another distinction is how Quaker simplicity of dress takes the place of clerical garb.

Here is a conference, indeed, not only in name but in procedure. People have met to confer. For the first hour and a half each morning they are divided into 23 fellowship-worship groups. Then for an hour and a quarter they hold five group discussions on their religious message, their contribution to education, their international coöperation, and methods of achieving economic, racial and international justice. These are based upon reports of five commissions on these issues. They are further developed in the afternoon and evening plenary sessions. This gathering is not a legislative body for the 160,000 Friends around the world but rather a conference to clarify the convictions of their basic spiritual testimonies. They reaffirm their fundamental belief that there can be no peace in the individual and in all the social relationships of industry, race and nations, except through a spiritual approach and a constant maintenance of good will.

They are seeking to translate this distinctive testimony into greater and more positive social action. Thus far this has appeared along four lines. (1) They will respond to calls for wider service. A Quaker center is to be built at Shanghai, patterned after their centers in Paris, Geneva and Vienna. The American Friends' Service Committee have planned to send Rufus M. Jones in November to China. Whether the present war over there may delay his trip remains to be determined. Shoran Satya Singha of the Indian Students' Union, London, voiced an invitation for Rufus Jones to come also to India to meet the turning of students there to secularism.

(2) Friends are also urged to serve as mediators in conflict areas, like the two Quakers in the German Polish Corridor: Gilbert McMaster of America and St. John Catchpool of England, or like reconciliation conferences by J. Howard Branson of Philadelphia between Quaker employers and labor leaders for a better feeling and understanding.

(3) Civilian work camp projects are also recommended, like the service begun by Pierre Cérésole of Switzerland, in which citizens will work in countries other than their own, even in hostile lands, and in areas of industrial tensions.

(4) Reconstruction work will be continued in war-torn areas and relief to war victims, as it was done after the World War in Germany, Russia, Austria and France and is now being done in Spain.

ONE of the surprises of the conference came last evening in the discussion of methods of achieving economic justice, when a spontaneous applause followed the appeal of Jerome Davis, of New Haven, Conn., former professor at Yale. Such an applause was unusual and hence significant in a Quaker gathering. He appealed to the conference as a labor leader to "help spiritualize the labor unions." "Come over into Macedonia," he said, "and help the labor movement. In trying to prevent exploitation we are doing the Lord's work. Do not fight it. Get acquainted with labor leaders in your community. Encourage trade unionism where you work. Christianize the conditions of servants in your homes and treat them like daughters."

In urging employers to take the lead by asking labor leaders to organize industry, Jerome Davis paid tribute to the Cadburys of England. Barrow Cadbury and his wife Geraldine, are delegates here. Years ago when the Friends were denied entrance into the English professions, many went into banking and the brewing industry. That accounts for the rise of the Lloyds and Barclays in banking. Then came the temperance wave, and the Cadburys of Birmingham turned to making cocoa and chocolate. They have not only been markedly successful but have been leaders in the unionization of their business.

Herbert Pickles, English labor leader, pointing out that the issue of trade unions and coöperatives is settled in the land of George Fox, the founder of the Quakers, urged American Friends to avert that struggle and bitterness here by encouraging their best employees to become union executives. Prof. J. Russell Smith of Columbia University stated that the search for profits should be changed to the search for service, that industry should not be run for profit but for the needs of man. Homer L. Morris of Wallingford, Pa., chairman of the commission on methods of achieving economic, racial and international justice, stressed the fact that with the constantly enlarging conception of social justice, methods are more important than goals, and that this was distinctive of the Quaker message.

"THE QUAKER contribution to world brotherhood is faith in the individual," declared T. Edmund Harvey, of Leeds, England, member of the British Parliament, "in that something of God in every man." In the problems of the Christian individual and the state, they realized their two-fold tradition and duty both to coöperate and oppose. They have remembered the dictum of William Penn that it is "a part of a man's religion to see that his country is well governed." On the other hand, when 21 years ago, T. Edmund Harvey moved in Parliament an amendment to the Military Service Act for exemptions on the ground of conscience, although the government and nine-tenths of Parliament were against this Quaker opposition, the witness of the lives of three generations of Quakers made the amendment successful. Back of it all was their conviction of the priority of spiritual values, of

the sacredness of all personality. Yet Prof. Henry J. Cadbury of Harvard warned that "the martyr complex is to be avoided as well as servile, spineless conformity." He felt that "the conflict is not so much with the state as with the social order under the judgment of the social conscience." The typist of his message accidentally wrote "naturalism" for "nationalism," which, he added, "is nearly true"!

Friends of Friends can readily understand at such a conference how there are two foci to the ellipse of the Quaker faith: the "Inner Light" and the expression of the "Divine Imperatives" in what they call their "concerns." Their faith must show itself in the services of these concerns, but behind it all is the contemporary revelation of the Inward Light. Herbert G. Wood of Woodbrooke Settlement, Birmingham, England, said at the public meeting tonight that Friends "meet on the basis of the love of God revealed in Christ." Knowing Christ to be identified with the suffering and oppressed, he said, they stand ready to help and in their ministry of reconciliation to win men by long-suffering and persuasion, friends of truth and of all men, since Christ died for all. D. Elton Trueblood of Leland University felt that Quaker distinctiveness was in the combining of silence and the society of the group.

Rufus M. Jones is the presiding clerk; R. Halfdan-Nielsen of Denmark, assistant clerk; Paul D. Sturge of London, deputy clerk. President Aydelotte of Swarthmore and President Comfort of Haverford brought greetings at the opening session.

INTERNATIONAL COÖPERATION OF FRIENDS

By Leslie D. Shaffer

At the recent Friends World Conference, when the question of International Coöperation of Friends was considered in Commission V, a sufficient concern developed that some action should be taken. The Business Committee, the plenary session of the Conference dealing with this subject, and a special meeting attended by representatives from all Yearly Meetings with delegated attenders at the Conference gave thorough consideration to the question. In order that we might apprehend each other's

needs and each other's contributions, some means of more effective communication were deemed essential. The Conference itself brought Friends to realize as they had never comprehended before the international aspects of the Society of Friends. It made those at the Conference aware of the fact that we need to strengthen each other's forces wherever possible and that we also need to keep freshly before us the contributions that various groups somewhat isolated from the larger centers of Quakerism have to offer. The following Minute was prepared and approved by the Conference:

MINUTE 27

We accept the proposals of the Business Committee as set out in the following statement:

It is generally felt to be desirable that this Conference should not disperse without making some provision for future promotion of contacts and coöperation among Friends. We believe that this will be best accomplished by providing for the setting up of a committee, the purpose of which would be to act in a consultative capacity, to promote better knowledge and understanding among Friends the world over, particularly by the encouragement of joint conferences and intervisitation, the collection and circulation of information about Quaker literature, the revision of the Hand Book, and other activities directed towards this end.

We therefore propose that this Conference should suggest the setting up of a Consultative Committee on the following basis:

1. The International Committee, representing all European groups, to serve as a nucleus.

2. The Board of Directors of the American Friends' Service Committee to be asked to nominate ten or more American Friends to coöperate with the International Committee for a period of one year, or until a substantial number of American Yearly Meetings have named their own representatives. The Board of Directors to be asked to approach all Yearly Meetings on the American Continent, including Cuba and Jamaica, with a view to the naming of such representatives. Thereafter, the Board of Directors to be asked to nominate annually not more than seven members at large.

3. The International Committee to be asked to consider whether it adequately represents London and Dublin Yearly Meeting.

4. The Committee thus set up to be asked to approach all groups of Friends outside of Europe and the American Continent inviting them to appoint representatives, and in the mean-

time those representatives of such groups invited to Monday's meeting (see Minute 17 [1]) to be regarded as serving temporarily.

5. Carl Heath and Fred J. Tritton as officers of the International Committee to be asked to serve temporarily as Chairman and Secretary of the Consultative Committee.

6. The Committee to be asked to consider what financial support will be necessary and how it will be provided.

TOWARDS QUAKERISM IN SWITZERLAND

By Hélène Monastier

Secretary of the Continuation Committee of the Group of Swiss friends of the Friends which met recently at Berne

Reprinted from the *Friends Intelligencer*, July 17, 1937

IT WAS during the Great War that Quakerism became known to pacifist circles in Switzerland. The example of Quaker Conscientious Objectors was a powerful encouragement to several hundreds of young men in Switzerland, who paid for their refusal to do military service not by martyrdom, but by ten to twenty months' imprisonment and great material sacrifices. Quaker ideals and the relief work carried on by Friends during and after the war inspired Pierre Cérésole, the most well-known C. O. in Switzerland, to create the International Voluntary Service for Peace, which now has so many positive achievements to its credit. Cérésole never lost an opportunity of telling his friends and followers of the great impression made upon him by the attitude of Friends; and from the beginning the large numbers of young men and women in Switzerland who were enthusiastic supporters of the I. V. S. became drawn towards Quakerism and tried to work in the same spirit.

On the other hand, there were many students from Woodbrooke and Kingsmead, who had taken part in Quaker Meetings for Worship, experiencing in them a living silence, and who had returned to Switzerland bringing with them a longing for a true spiritual religion.

And so slowly, very slowly, the way became prepared. When

[1] Minute 17 approves of a proposal "to consider means of further consultation and interchange of thought among Friends," and asks the Business Committee to appoint a representative temporary committee to carry the concern further.

the Friends' International Centre was established in Geneva few Genevese were attracted to the Quaker Meeting. True its main object was not to proselytize. None the less, the Centre formed a gathering ground for those in sympathy with Friends; and those few who had become members of the Society could return there, perhaps from far away, for strength and refreshment. The writer cannot express adequately the inspiration she drew from the Geneva Group in the days when she was the only Quaker in French Switzerland.

IN 1934 it was felt that the right moment had come for a reunion of the Swiss "friends of the Friends." It was under the guidance of Geneva Friends that the first conference at Berne was organized in the autumn of 1934, to which were invited all those whose interest in Quakerism was known. They came together with an eagerness which testified to the desire and need for the Quaker message in Switzerland. Even in this first meeting a profound unity was evident; which was not surprising, perhaps, since most of them had already met through active service and in fighting for the same cause. Why, since they already knew the fellowship to be found in service, did they welcome with such enthusiasm the prospect of meeting on religious grounds through the Society of Friends? Because, to an increasing extent in their service, they had become aware of the necessity to strengthen and deepen their spiritual life.

To believers, tired of the conventional forms of a church where the message of peace found so little response; to lonely seekers anxious to discover a spiritual home where they would find comfort and proof of the eternal truth of the Message of Christ; to the pioneers of the I. V. S., distrustful of speeches and words which excused action, believing rather in the message of the pickaxe and shovel; to all these Quakerism brought that for which they were longing. Few words, but a living silence waiting for the voice of God. No rites, but a life consecrated to the service of God and mankind. No dogmas, but direct revelation and a living experience.

And now, at a time when even in democratic Switzerland the fear of Communism and anti-militarism drags the authorities

into enforcing arbitrary and oppressive measures (it is forbidden in Switzerland to speak publicly of the Spanish civil war, to distribute pacifist literature, and to question certain actions of the Government), at a time when political parties are already standing up against each other and the press is adding bitterness to the struggle and the growing hate, Quakerism appears as a remedy.

Quakerism, through the belief in "that of God in every man," reinforces the deep belief in democracy and liberty; at the same time it makes people more tolerant of the opinions of others and provides a just method for fighting against the forces of repression. In this spirit, two well-known pacifists approached the Swiss Government on the question of certain arbitrary measures; and this conversation will certainly help to ease the situation.

It is essential to retain faith in non-violent methods at a time when so many, both of the Right and of the Left, are rendered dizzy and blind by belief in force. The remembrance of the experiences of Friends in similar circumstances is a great strength to those in Switzerland who also have decided to remain faithful to the spirit of the Sermon on the Mount. And so, should the future hold in store even greater difficulties—persecution, civil or international wars—what a strength it will be for the little group of Swiss "friends of the Friends" to be linked with the Quaker community backed by 300 years of struggle and moral victories.

True, today the Swiss Friends are still very few in number, scarcely a dozen; of the sixty men and women gathered at the last Berne Conference the majority were "friends of the Friends." But this is easily explained: one does not join the Society of Friends as though it were a sports club! Membership demands a certain maturity and a preparation which may prove long; many of the best feel themselves to be unworthy of admission. Others feel they have a link with the Church in which they still have responsibilities. But, nevertheless, in Zurich, Basle and Lausanne the meetings of "friends of the Friends" are becoming increasingly necessary to those who began them; there they learn to appreciate the Meeting for Worship. Those who are isolated find great help from Quaker books—the *Journal of George Fox* in particular—and letters pass from one to the other, maintaining

a bond of fellowship. A humble beginning with great promise. Since last August five applications for membership in the Society have been made and others will follow. Swiss Friends do not yet aspire to form a Yearly Meeting of their own; all that they ask is to follow in the wake of English Friends and to serve with them, needing their counsel and their visits. They have endorsed the words of the "Message to All Men" (issued by the Meeting for Sufferings, 1919) and will: "follow the light of Christ in our Hearts, enter upon the right way of life and receive power to overcome evil by good. . . . We stretch out our hands in fellowship, sympathy and love across frontiers, lands and seas, . . . to unite in the service of healing the broken world, to bear one another's burdens, and so fulfill the Law of Christ."

QUAKERISM IN PALESTINE

By Khalil Totah

AMERICAN Protestant missionaries began their work in Syria in 1823.[1] Mr. Bird was in Jerusalem in 1824 and was arrested there on an accusation of distributing "books which were neither Mussulman, Jewish nor Christian."[2] It was about a half century later, in 1867, that two Quaker preachers, Eli and Sibyl Jones, "were liberated by New England Yearly Meeting to go on a concern of religious service. Their several missionary journeys, companions, and activities remind one of Paul—the chief difference being that of direction. Paul sailed *from* Syria westwards while they sailed from Boston eastwards *to* Syria.[3]

They landed in Beirut in November 1867, and their chief interest seemed to be that of visiting schools in Beirut and in the Lebanon. Wherever they went they preached, exhorted, and testified. In January 1868 they visited Jerusalem but soon left for England on account of Sibyl Jones's health.

[1] Before the World War Palestine and Syria were one province in the Turkish Empire; the term Syria then included Palestine.

[2] See E. D. G. Prime, *Forty Years in the Turkish Empire; or, Memoirs of Rev. William Goodell, D.D.* New York 1876.

[3] Rufus M. Jones, *Eli and Sibyl Jones: Their Life and Work.* Philadelphia [1889].

February 1869 saw them re-embarking for Syria with the approval of English Friends. Again they spent much time moving about visiting schools and preaching. This time the personality and power of Eli and Sibyl Jones began to show concrete results. Their life had touched that of Theophilus Waldmeier, who was a remarkable man in himself.[4] The following was his first impression of the Quaker itinerant preachers and of Quakerism: "I was told that they were Quakers, or Friends, who were good people on the whole, though wrong in rejecting the outward ordinances. This interested me much, and as I had never become acquainted with such people before, I the more desired to see them, and learn their religious principles. Their addresses, especially those of Sibyl Jones, were so powerful and edifying, that our hearts were touched, and I began to think that their religious principles must be of a superior nature. I went to the hotel where they lodged, and made their acquaintance, and from that time I have believed that the Quaker principles are the right basis for a true spiritual church." [5]

This was the first seed of Quakerism, which germinated and bore much fruit, as will be seen later. Theophilus Waldmeier, born a Roman Catholic in Switzerland, went as a missionary to the now sorely-tried Ethiopia and finally came to Syria, where his life work was awaiting him as a Quaker pioneer. Though not a Syrian, Theophilus Waldmeier was the first to become a Quaker in Syria as a direct result of a Quaker concern to preach the Gospel. His rich life became a blessing to many souls. He started, developed, and watched over Friends' educational work in the Lebanon; and later his life was crowned by his unique ministry to the insane at Asfuriyeh—the first institution of this sort in the Near East. Such names as "Philadelphia House" and "Strawbridge House" are sufficient evidence of Friends' interest in and generosity to that most humane of human services.

THE NEXT Quaker seed to be sown in the Near East was in Ram Allah, ten miles north of Jerusalem. It came about

[4] *The Autobiography of Theophilus Waldmeier, Missionary.* London [1887].

[5] Waldmeier, *op. cit.*, p. 178 (ch. 15).

when Eli and Sibyl Jones left England in February 1869, accompanied by Ellen Clare Miller, Joseph Pim, Richard Allen, and T. C. Wakefield. On the sixteenth of April this party was in camp outside the walls of Jerusalem. After some sight-seeing about Jericho and other biblical towns around the Holy City, they started northwards on horseback for Samaria and Galilee. For lack of hotels along the route it was the custom of tourists to pitch their tents at convenient places. Thus the first evening on the road, April 11, they were encamped at Ram Allah, where they found two schools for boys but none for girls. The request of the maiden Miriam [6] for a girls' school in Ram Allah was complied with by the two Friends. Other schools were established by them at Ramleh, Bireh, Jifna, and Nablus (Shechem), and the funds were supplied by English Friends. Having started these schools and left them under native care, Eli Jones and his party sailed from Beirut to London. From there Eli and Sibyl Jones left for America. The work of Sibyl Jones in the Orient was completed.

Four years later—*i. e.* in 1873,—Friends in England and America began to show more active interest in missionary work in Syria. Hanna Stafford Allen in London and Eli Jones in America seem to have been the rallying personalities for this work, and signs of organization began to appear. New England Yearly Meeting in 1873 appointed the first committee to look after Mission work in Palestine. The following year when Theophilus Waldmeier was on a visit to England he says: "During my visit a central and local committees were organized. William C. Allen of London, Edward Pearson of Manchester, and George Howland of the United States, were appointed treasurers; and Hannah Stafford Allen of London, and Alfred Lloyd Fox of Falmouth, England, and Eli Jones of South China, Maine, U. S. A., were appointed secretaries." [7] In that year, 1874, land was bought at Brummana, Lebanon, for a boys' boarding school. In 1875 it was recorded that seven day schools were in operation in and near Brummana and an equal number in and about Ram Allah. The work of Friends continued to grow and expand, so that in 1880 a boarding school for girls was opened in Brummana as well as a

[6] Jones, *op. cit.*, p. 193.

[7] Waldmeier, *op. cit.*, p. 273 (ch. xxiii).

hospital, which was first housed in an old silk factory. Ellen Clayton took charge of the hospital. In 1883 the corner stone for the Mission House in Ram Allah was laid. The following year (1884) revealed added interest in New England, as is shown by the organization of a Woman's Foreign Missionary Society, which made the first subscription of $227.50 for a girls' boarding school in Ram Allah.

An important administrative change of the work in Syria was agreed upon in Richmond, Indiana, in 1887 between the London Syrian Committee and the members of the New England Committee. Then the following year Timothy B. Hussey and Charles M. Jones, both of Maine, were appointed to go to London and carry out the division of property and transfer titles. It seems strange that the English Friends took the work at Brummana, which was substantially supported by America, while American Friends took Ram Allah, the Mission House of which was paid for (in the amount of about $7,000) by England.

Timothy and Anna Hussey then began in good earnest the pioneer work of establishing the Friends Girls School, one of the earliest boarding schools for girls in the Holy Land. Bedsteads and bedding had to be purchased in Beirut, more than 200 miles away, and carried on camel back from ancient Jaffa to the hill top at Ram Allah. The veteran Katie Gabriel was the first head mistress; and the subsequent success of the school was mostly due to her ability, devotion, and judgment. Huldah Leighton of Portland, Maine, was the first matron and superintendent.[8]

In 1901 the Christian Endeavor Society of New England Yearly Meeting raised the first subscription for a boys' boarding school in Ram Allah. Elihu and Almy Grant, now of Haverford College, started the boys' school, which suffered from all the ills of infancy until the World War. Thanks to the energy and devotion of A. Edward Kelsey, money was raised in America, and in 1913 the corner stone was laid for the boys' building and in about one year it was finished, only to be used for housing Turkish, German, and British troops in succession. In 1920 a new start was made and the school began to strike its roots deep into the

[8] The unpublished annals of Timothy B. Hussey, now in Ram Allah, contain much valuable information on the period 1888-1909.

life of Palestine. It now has an enrollment of over 200, 115 of whom are boarders. The girls' school started with twelve girls and now has well over 200.

SO FAR this historical sketch has been mainly concerned with the educational activity of the Society of Friends in Syria and Palestine. Now, it is important to turn to the strictly religious aspect of the Quaker Mission in the Holy Land. When religious meetings were first held by Friends in Ram Allah, those who attended came with rifle and sword, depositing the first in the corner of the meeting house and laying the latter across their knees as they squatted on the floor. To add to this romantic picture, coffee was served after meeting was over, and those who were loath to go home late in the evening rolled themselves on the floor and spent the night. Such was the informal and unsophisticated beginning of Quakerism in the land of the Bible.

Out of these beginnings grew up a Ram Allah Monthly Meeting of Friends in 1890, under the inspiration of that gentle and saintly woman, Susan Taber Thompson of New Bedford, Mass., and the zeal and strength of her husband, William Thompson. The Monthly Meeting got on for five years and then ceased to be. In 1903 Elihu and Almy Grant, with the help of George A. Barton, who was then the director of the American School of Oriental Research in Jerusalem, reorganized the Monthly Meeting. It would be interesting to peruse the minutes of that early period, but no minutes of the meetings can be found. Fortunately we have the minutes from 1903 till the present time. From 1914 to 1919, however, there were no regular monthly meetings, and meetings for worship were held in the different homes of Friends, the meeting house being used for Turkish army stores. From 1903 till the present time there have been sixteen different clerks, making the average term about two years only. It is interesting and amusing to note in the minutes that the Monthly Meeting, on several occasions, was in a position to do a little banking business on the side, loaning small sums ($25) to Friends "with interest."

A noteworthy step taken by this struggling Monthly Meeting was the purchase of a plot of land for a meeting house. About £85 ($425) was raised in those prewar days when a pound was

worth five of today. David G. and Margaretta S. Alsop of Haverford made possible the erection of the stone meeting house which has done a great deal towards the growth and continuance of the Society of Friends here.

The Monthly Meeting in Brummana was organized in 1876. "Eli Jones read an epistle from the Foreign Mission Committee appointed by New England Yearly Meeting of Friends held in Newport, Rhode Island, expressing the belief that it was now time that we should become an organized Meeting of the Society of Friends. . . . Six members from the native Christians, with ourselves, at first constituted the little Church." [9] In 1887 the Friends' meeting house in Brummana was built.

THE NEXT historical development in the Society of Friends is the organization of the Syria-Palestine Yearly Meeting in 1926, with annual sessions alternating between Brummana and Ram Allah. Besides these two main centers, there is a meeting at Ras el Metn, where Daniel and Emily Oliver have carried on splendid educational, relief, and peace work for over forty years. There are also signs of growth of Friends meetings in Beirut and in Jerusalem.

Thus it is seventy years since Quaker seed was planted in the soil of Syria and Palestine by the hands of God's servants, Eli and Sibyl Jones. One is tempted to ask, what Quakerism has achieved in seventy years. In answer, it must be admitted that Quakerism has made a contribution through its educational work. In those days when schools were a rarity in the Turkish Empire and perhaps not more than half a dozen adults in Ram Allah could sign their names, Quaker-supported schools, especially in the villages, were a veritable blessing. Especially needful was the attention paid by the Friends to the education of girls, which was comparatively neglected and almost non-existent in the rural districts. Today the Friends' boarding schools for both sexes in Brummana and Ram Allah are well established and rendering marked service to the Near East. Their graduates are to be found everywhere contributing to the welfare and best interests of the social order. The social standard has been appreciably

[9] Waldmeier, *op. cit.*, p. 293 (ch. xxvi).

raised on account of the influence of these schools for nearly three quarters of a century. Health, cleanliness, flowers, and beauty follow in the wake of Quaker schools.

Besides the educational-social program, Friends' effort has included medical work. The hospital at Brummana is still ministering to hundreds and thousands. It may not be too much to say that if the Society of Friends had accomplished nothing but the establishment of that institution for mental patients at Asfuriyeh, it would not have labored in vain. These schools and hospitals are well on the way to self-support and are no longer a heavy drain on Quaker finances. The boarding schools at Ram Allah, *e. g.*, are about seventy-five per cent self-supporting. Moreover, these schools are manned mostly by native staffs who received their university education in Beirut, Cairo, England, and America. In a word, these Friends' schools have made a contribution; and as far as human judgment can predict, they will be in demand and will continue to hold out the ideals of Friends in the East.

IT IS perhaps time now to turn to the strictly religious achievement of Friends during these seventy years. If success in Palestine is to be gauged by numbers, one may be tempted to conclude that Quakerism is a comparative failure, as the members of the Syria-Palestine Yearly Meeting number hardly 150. Quakers everywhere have been prone to decry numbers and glory in their smallness of size. But is it possible to have Quakerism without Quakers? Especially since the war, Friends have tipped over backwards in the matter of "converting" people to Quakerism. "It is not done." It has not been done in Syria and Palestine and in the opinion of the writer this course is a source of weakness. There is room for the message of Friends in the Holy Land. The new intelligentsia is especially ready to have fellowship with such a community as Friends make. They are as fed up with empty ecclesiasticism, form, liturgy, and creeds as was a considerable section of England in the seventeenth century. World Quakerism would do well to study this phase of the problem and rally to its solution. Men and women of God with prophetic vision and a concern are sorely needed. It may be difficult for the present economic system to produce such couples as Eli and Sibyl Jones,

but it ought not to be impossible. For a while longer, Holy Land Quakerism will be in need of spiritual reinforcements from abroad before it can stand on its own feet.

In conclusion, it must be said that powerful, sweet, and charming personalities have enriched many lives in the East. Eli and Sibyl Jones, Theophilus Waldmeier, Thomas Little, Timothy and Anna Hussey, Absolom and Florabel Rosenberger, Alice Whittier Jones and Edward and Marion Kelsey stand out as veterans. Of the native Quakers perhaps the saintly Dr. Antonius Manasseh stands head and shoulders above the others. The young Syria and Palestine Yearly Meeting has made a beginning in spreading good Quaker literature in Arabic. There are signs of native leadership which should be encouraged. For after all, unless Quakerism becomes indigenous and takes root in this soil, its future existence is precarious.

FRIENDS IN CHINA

By William W. Cadbury
Lingnan University, Canton, China

"THE OBJECT of the Society (the Medical Missionary Society of China) was the course pursued by the Saviour Himself, who, while seeking first and chiefly the good of the soul, did not fail to care for the bodies of men." Thus spoke Dr. Thomas Hodgkin at a public meeting held in 1841, at the Exeter Hall, London. Dr. Peter Parker, from Canton, China, had presented the cause of medical missions for the Chinese, and Dr. Hodgkin seems to have been the first Friend to have thus endorsed the cause of missions to these people.

While Friends had long been concerned over the opium trade between India and China, it was not until 1886 that Robert J. Davidson and wife established the first Friends' mission on the borders of Szechwan and later in Chungking. In 1905 work was started in Chengtu, the capital of this western province. Medical work was opened at Tungchwan and Suining and a high school near Chungking. In coöperation with three other missionary societies English Friends established West China Union University. In 1893 Friends organized a regular monthly meeting and there is now a Yearly Meeting of Friends at Chengtu.

After fifteen years of service in West China, Isaac and Esther Mason were appointed to go to Shanghai in 1915, and there with Gilbert and Alice Peet a Friends' meeting was established which continues to the present day. Isaac Mason was associated with the Christian Literature Society and has translated many books and pamphlets into the Chinese language.

Among Friends who have made a deep impression on the Christian Church of China no one was more outstanding than Henry T. Hodgkin, who in addition to a term of service as medical missionary in West China, acted for several years as one of the secretaries of the National Christian Council.

Another important piece of work carried on by Friends was established by Esther H. Butler, of Ohio Yearly Meeting (Damascus), first at Nanking. Later this has been extended to Luhu, Kiangsu Province. A semiannual meeting is held and evangelical, educational and medical work are carried on in these two centres by eight missionaries.

More than thirty years ago Lucy Beck started a mission for Chinese in Lafayette Avenue Friends Meeting, Brooklyn, New York. Some of these joined Friends and established a mission in Hokshaan, South China, which has been closed in the last year.

A number of Friends have been associated with the work of Lingnan University, Canton. Among these were Mr. and Mrs. W. R. Augur and Dr. and Mrs. William W. Cadbury. The latter are still in China.

Lucy Burtt for several years has been on the staff of Yenching University, Peiping, and other Friends are scattered in different parts of China, where they are quietly contributing to the Quaker way of life.

The impression that Friends have made on at least one Chinese is given by Lin Yu Tang in his popular book *My Country and My People*, where he writes: "The Chinese make rather poor Christian converts, and if they are to be converted they should all become Quakers, for that is the only sort of Christianity that the Chinese can understand. Christianity as a way of life can impress the Chinese, but Christian creeds and dogmas will be crushed, not by a superior Confucian logic, but by ordinary Confucian common sense."

QUAKERISM IN WEST CHINA

Dr. Swun Deh Du, who was present at the World Conference, gave this address on Quakerism in his country at the gathering which preceded the Conference at Swarthmore. One or two amendments in matters of fact have been made by R. J. Davidson in the second paragraph.

Reprinted from the London *Friend,* December 3, 1937, p. 1110

By Dr. Swun Deh Du

FIFTY-FIVE years ago an article entitled "Shall the Gospel be preached to this generation of China?" was published by George King in London. Members of the Society of Friends were impressed by the fact that they had no representative engaged in missionary work in China. Henrietta Green was the first who was appointed as a missionary to work in China, but on account of illness she failed to reach Szechwan.

Fifty-two years ago R. J. Davidson and Mary Jane Davidson were appointed by the Friends' Foreign Mission Association. In the following year in November they reached Hankow. From there they travelled up the Han River to Hanchung, where they remained two years, then crossing the mountains between Shensi and Szechwan, they finally arrived in Tungchwan in 1889. Later they went to Chungking and opened a primary school there. Within 19 years five Monthly Meetings were successively established, namely, Chengtu, Chungking, Tungchwan, Tungliang and Suining Monthly Meetings.

These five Monthly Meetings continue their work. They are now under the care of the Szechwan Yearly Meeting, which holds its Meeting every spring. There are 460 members; of these there are about 310 Friends attending Sunday services. In this connection it is interesting to mention that in some Monthly Meetings a group of Friends are elected for interviewing those members who are indifferent and cold in their Christian faith. We have no appointed preacher or pastor in our Yearly Meeting. Business is done by committees which are under the care of the local Monthly Meeting.

In some of the Monthly Meetings the secretary usually invites a member of the Society to address the group because some attenders are not Christians. In some Monthly Meetings, such as Chengtu or Chungking, where people are highly educated, silent

meetings are regularly held. Members are allowed to speak if God encourages them to do so. Bible classes for men and women and Sunday Schools for children are regularly held in the five Monthly Meetings. The teaching which characterises Quakerism, such as non-violence, is generally welcomed by non-Christians as well as Christians. This teaching, which is based on the faith that God loves all men and that mankind is related one to another as brothers and sisters, among the young Friends has aroused great interest in social welfare during the last several years. We realise that the deep religious experience often manifests itself in being sensitive to the need of others. We should feel great responsibility, particularly toward those who are illiterate and poor.

There is a Friends' Junior Middle School with 300 students in Chungking and a Senior Middle School co-operating with four other missions under the name of West China Union Middle School with 50 students in the Friends' Dormitory. There are Higher and Lower Primary Schools with 1,240 students; two Kindergartens with 260 children and a Training School for Women with 30 students. In the West China Union University there are five co-operating missions: one of them is the Society of Friends. In the Friends' College there are 25 students.

There are two hospitals located at Tungchwan and Suining. Each has two doctors and three or four nurses. Altogether there are approximately 80 beds.

Leonard and Laura Walker carry on a dispensary at Tungliang.

A Young Friends Group was organised during the Yearly Meeting held at Chengtu last spring. It consists of 23 University graduates and students belonging to the Society of Friends. Their chief object is to discover truth and reveal the Will of God in their daily lives. These Young Friends have been actively engaged in the medical care of several hundred refugees and 40 prisoners and a number of poor sick people in Chengtu and its neighbourhood. Although their financial strength is practically nil, some Friends have been able to help thousands of famine refugees in Chungking by awakening the sympathy of the local community for the refugees.

In view of the national need from the Friends' standpoint, some of the young Friends have started a Training School for

Nurses, offering two months' courses in co-operation with the Young Men's Christian Association both in Chungking and Chengtu. Several hundreds of such students have completed this course.

IN CONSIDERING the need of the Society of Friends in Szechwan, I must call to your attention the fact that it has a history of only about 50 years; it is still in its infancy. Although we have 460 members, a very large number of them are very poor, labouring all the day for their living. The rich and educated people are very few. The steady annual reduction of the grant by our mother Yearly Meeting in England intensifies the situation a great deal. However malnourished and weak the infant Chinese Friends' Society may be, it is attempting to walk on its own feet. Although we feel that financial pressure is great, we hope our strong Friends, both English and American, will give us such a pull as to aid us towards self-support in the near future.

In order to sow the seed of light in the soil of man's heart, we often forget the fact that the soul dwells in a physical body. When a man leads a mere existence of life, physiological demands such as hunger will naturally take all his time and energy from the spiritual need. I was very glad to hear during the Young Friends' Seminar at Pendle Hill that there are no people suffering from starvation in America. However, in China we do have such a problem before us. Therefore, the following suggestions were made by the majority of Friends in West China:—

1. The future of the Society of Friends should be less missionary but more Quakerly. To effect this change, stress should be laid on religious and social contact. Steps should be taken to ensure that good literature is available on Peace subjects, international studies and the Quaker message.

2. About 85 per cent. of the Chinese population are farmers. Rural reconstruction is our urgent national need. Friends' work in the field of rural reconstruction will be the most useful and the greatest contribution to China as a whole. In this connection I must point out that medicine and industry are considered equally necessary. Greater numbers of missionaries with agricultural

knowledge and medical and industrial abilities will be heartily welcomed by my nation as a whole. At present we have two hospitals, one of which should be well equipped to meet the call of the poor sick people in West China.

3. In view of the spirit of militarism and hatred and injustice in this generation, we feel it is extremely important to concentrate on one or more schools and make them outstanding expressions of our Quaker message in Szechwan. This will enable us to teach our children in ways of international understanding.

4. We feel that serious consideration should be given by the Friends of the World Conference to opening of a Friends' Centre in Shanghai. It will not only strengthen the Friends' work in Szechwan but also promote international understanding and prepare the way for future co-operation.

5. The development of the work in the city of Chungking is important as it is a progressive commercial centre in Szechwan. There is a special need for a Friends' Institute in which various activities may be carried on along the line of mass education, spiritual fellowship and peace work among the working people.

FIFTY YEARS OF QUAKERISM IN JAPAN

By Edith F. Sharpless

THE working materials of the Mission movement are intangibles. It goes back of action and form to the fundamentals of thought and belief and motive. It confronts one set of ideas with a different set, and expects replacement of the one by the other. If the ideas are judged on their own merits—which set leads to fuller and more harmonious living—this is a fair process. There is no other one by which men may arrive eventually at the truth. But it involves conflict in the process.

To the Japan schooled in the Buddhistic faith for more than a thousand years came Quakerism in the year 1885. While there are some points where the two find common ground, yet more fundamental are the divergences. Perhaps one element that adds to the sense of conflict was a lack of unity in the presentation of the Quaker point of view. To readers of the Bulletin, it is only necessary to mention the localities involved in the early period of

the work of Friends in Japan to make this point clear. The Association from which the movement proceeded was in Philadelphia. The persons thru whom it carried on its work in Japan came from such diverse quarters as Kansas, Canada, London. Thruout the fifty years that have followed, one gets glimpses here and there of the conflict between two types of Quakerism, each seeking acceptance. One has also a gratifying feeling that as the years have passed, a gradual recognition of the other point of view has been achieved and that there is more unity today in fundamentals than there has ever been before.

OUR story begins in Philadelphia, where in the year 1883 a group of women Friends met to consider their responsibility toward their "sisters" in other lands who had not had the advantages of the Christian gospel. They desired to share their faith wherever way opened. Syria, Mexico, India were considered. Perhaps the decision to work in Japan rested upon the statement made by two Japanese students who were invited to attend their meeting, that the education of women in their country would be a fruitful field. It is supposed that these young men were Inazo Ota (later, Nitobe) and Kanzo Uchimura, altho this has not been proved. The outcome was the dispatching of Joseph and Sarah A. Cosand, of Kansas Yearly Meeting, who arrived in Japan in December 1885.

Under the impact of the work thus begun, the Missionary Association grew in numbers and in financial strength. It admitted men into its membership, and became a Board of Philadelphia Yearly Meeting (Arch Street) in 1923. It has kept in close touch with the work in Japan, personal rather than authoritative, and has sent delegations of Friends at various critical times in the history of the work, which have greatly increased the sense of sympathy between the two organizations.

The Japan into which Joseph Cosand and his wife came as Quaker emissaries in 1885 was at the high tide of a movement to emulate the west. The first commercial treaty with a western power had been concluded with the United States in 1858, but because of certain unilateral features was very unpopular. The whole nation became a school, eagerly seeking western learning

in order that it might meet the west on its own ground, and obtain more favorable treaties. This aim was finally attained in 1899. The keenness to receive from the west has gradually subsided from that time.

Meantime bearers of the Christian message felt that they had found fertile soil, and no time was lost. There were already 11,000 members of Christian churches in Japan when the Cosands arrived, and they found a nucleus from which to work. This owed its existence to Dr. Willis Whitney (connected with Friends thru his wife), who had come to Japan ten years earlier and was working in Tokyo. Sen Tsuda had been connected with this work and he took the Cosands into his home. There early the next year they began work. Government officials, university students, the intelligentsia came for instruction in English and the Bible from Joseph Cosand. Their wives and daughters came to his wife for knitting and western sewing. The work grew apace. The Friends Girls School was started in 1887, and moved to its present site in Shiba, Tokyo, in 1888. The Shiba Friends Church was located there in 1890, and a group of young men were soon asking for training to qualify them for the Christian ministry.

The efficacy of the printed page was early recognized, and translated editions of the life or works of Stephen Grellet, Elizabeth Fry, George Fox, and William Penn all belong to this period. None other has been so fruitful in this line.

Meanwhile George Braithwaite, an English Friend who had come to Japan one year later than Joseph Cosand, had started work in another part of Tokyo. William V. Wright, sent out by the Missionary Association of Canada Yearly Meeting, working in unison with the Philadelphia association, joined the forces. He eventually took over the work that George Braithwaite had started, and out of it was developed the Seiai School for training workers. One of the students of this school, Chiyomatsu Suzuki, is still working with Friends in the meeting at Ishioka in Ibaraki Ken. This province, to the northeast of Tokyo, early became the field marked out for Friends, and a meeting was started in Mito, its capital, in 1888, and in Tsuchiura in 1891.

The different groups of foreign Friends continued to work together. Joseph Cosand was the chairman of the Friends Foreign

Mission Committee as first organized in 1890, William Wright was its secretary, and George Braithwaite its treasurer. The Whitneys also attended. But the elements represented were too diverse, and in 1894 two letters were sent from the more conservative section, one to the Philadelphia association and one to the Shiba Church, protesting against the use of the name "Friends Church," and against formalism in worship and the training of a professional ministry.

A more momentous attack upon the foundations of the church occurred however in the same year. War broke out with China, and national feeling ran high. Are Christianity and patriotism compatible? In the attempt to answer this question members of the Shiba church went to such lengths that the Friends Foreign Mission Committee felt that Friends' peace testimony had been nullified, and that they could no longer coöperate. They withdrew their membership from the meeting, and refused to supply further financial aid.

Thus was brought to near wreck the work that had been started so favorably nine years before. The period 1885-1894 may be reckoned as the first period of Quaker history in Japan.

But a remnant remained, and Friends went courageously about the work of reconstruction. The second period, which we may date roughly from 1895 to 1916, was one of often discouragingly slow progress; but a gradual clarification took place as to the essential elements of Quakerism.

AS SOON as the fragments could be got together a new organization was effected. The central body was called the Evangelistic Committee. It was appointed by the F. F. M. C. but was bi-national in its personnel, the majority being Japanese. Joseph Cosand was its first chairman, and Chuzo Kaifu, who had remained loyal thru all vicissitudes from the very beginning, was its secretary. The Richmond Declaration of Faith was adopted and a new discipline formulated. The first annual meeting was held in 1896. Four centers of work were recognized: the one in Shiba, Tokyo, now known as Hijirizaka Meeting; Yokohama, which was given up shortly after; Mito; and Tsuchiura. New meetings were established: in Ishioka in 1896; in Minato in 1904;

in Shimodate in 1906. Mansaku Nakamura took the work in Tsuchiura in 1907 and has been there ever since. Two new workers were added: Juen Ouchi in 1911, and Senjiro Kameyama in 1913. Both are still in service. Ouchi San in Shimodate, Kameyama San in Mito.

There were changes in the foreign personnel also. Gurney and Elizabeth Binford were appointed to the work in Mito in 1896. The Cosands returned to America and their resignation was accepted in 1900. This caused somewhat of a rupture as there were consequent resignations among the Japanese workers. Gilbert and Minnie P. Bowles took up the burden in 1901 however, and there was steady tho slow progress. Much educational and seed-sowing work was done during this time. Summer conferences were held on the seashore. Tent meetings were held in farming communities during the off seasons. Temperance work was carried on actively. Tracts were distributed freely. In 1906 the monthly publication of *The Friend of Love* (since become *The Friend*), was begun. Horace E. Coleman held conferences for students. Friends coöperated in various interdenominational forward-movement campaigns that were held from time to time.

Finally in 1915 members of the F. F. M. C. felt that the Evangelistic Committee had served its purpose, and that the time had come for a more democratic organization, and one more indigenous to Japan. The machinery was set in motion. Monthly Meetings were gradually set up. Representatives from these and other groups met in Ishioka at the end of 1916, closed up the business of the Evangelistic Committee, and appointed an interim committee, and one to make plans for the establishment of the Yearly Meeting.

THIS brings us to a consideration of the third and final period of our history, beginning in 1917, when the Yearly Meeting was finally established, until the present.

The first Yearly Meeting was held in Hijirizaka, and the first clerk was Tasuke Nomura, a merchant of Tsuchiura, who served in that capacity for seven years. The position has since then been held by Seiju Hirakawa, who was connected with educational work, first in government schools, and later as principal

of the Friends' Girls' School. In 1927 he accepted the position of general secretary of the Yearly Meeting, and has served in that capacity since. The creation of this office has done much to coördinate the work of the Yearly Meeting and to increase its effectiveness.

The first few years of the Yearly Meeting witnessed a reaction against foreign tutelage. This was shown in the appointment of committees which were almost exclusively Japanese in personnel. It was not unnatural, since the Yearly Meeting had been presented to members as desirable because of its character as an independent body. The process of transferring authority from the foreign group to the Japanese group continued throughout this period, until now the F. F. M. C. has practically no administrative functions. When, after three or four years, various difficulties in carrying on the work had been experienced, closer coöperation between the two groups began again, and has continued to the present day with an ever increasing mutual appreciation and understanding. This was true even in the difficult time after the Japanese Exclusion Act had been passed in 1924.

Perhaps one influence which fostered coöperation as much as any was the work of the Service Committee after the great earthquake of 1923. At that time the American Friends Service Committee sent funds to be distributed in Japan by Japanese Friends. A Service Committee composed of both nationalities was formed and worked with great energy and efficiency. Two centers of work were chosen, one in Shiba Park near the home base, where thirty-five small houses were built and rented at a moderate rate to people who had lost their homes. Community life was fostered; and later, when it became necessary to vacate the park, the houses were moved outside the city, and were known as the "Friends' Village." The other center was in a slum section in the east of the city, where barracks were erected and various forms of service were rendered to the people living there. Thomas E. Jones was one of the very active figures in the work of the Service Committee. In neither case did a permanent institution grow out of these efforts, but the work had its value to both giver and receiver nevertheless. One value

to the giver was certainly that of practice in international coöperation.

In spite of their nationalistic background, Japanese Friends have realized from the beginning that internationalism and the peaceful settlement of national disputes are necessary implications of Christianity. Manji Kato was a crusader for peace in the early days and published a monthly paper called *Peace* until the war with China put a stop to it. Gilbert Bowles has given a practical example of peace activity during his whole stay in Japan, and Friends are prominent in such organizations as the Fellowship of Reconciliation. Letters and visits have been exchanged with Friends in China at times when the relations between the two countries were in their most aggravated state.

Two new meetings have been established during this period. One at Takahagi has developed from the concern of a Friend resident there, a printer named Tokuzo Osaki. The Takahagi Meeting has never had a resident trained worker. The other is in Shimotsuma, built up by Gurney and Elizabeth Binford, beginning in 1922 and now recognized as a Monthly Meeting.

It was the Binfords who first recognized the need of the rural communities in Ibaraki Ken. Mention has already been made of the tent meetings of early years. But this method was found to be too wholesale to produce permanent results. Fortunately a leader was found in Ryuhei Kikuchi who was willing to do a more patient type of work with individuals, and his work has crystallized into what are called "New Life Societies." There are five of these groups in different parts of the Ken, composed of young men who have found new life for themselves, and mean to bring it to their villages. Two or three of the country meetings have been much rejuvenated by the activity and interest of these young men, and the work is full of hope.

IT IS not possible in a paper of this scope to go into any detail in regard to the financial status. From the nature of the case the work was supported in the beginning entirely from abroad. It was not until the Yearly Meeting was established that Japanese Friends really got under the weight of their responsibility to support the work themselves. They have the will now and are

gradually acquiring the power to put it into execution. The meetings have arrived at varying degrees of self-support. The following figures from the current Yearly Meeting report show the receipts of the eight monthly meetings. The quotations are given in yen (a yen is now roughly equivalent to thirty cents in the foreign exchange market), and show amounts raised locally and amounts received from abroad:

	Raised	*Received*		*Raised*	*Received*
Hijirizaka	1,111	134	Minato	72	123
Mito	619	807	Shimodate	587	653
Tsuchiura	609	642	Takahagi	96	66
Ishioka	158	829	Shimotsuma ...	341	...

Of all the branches of the work here, the one nearest to self-support is the Friends' Girls' School. Under the leadership of its principal, Toki Tomiyama, its student body has reached the 500 mark, with adequate buildings and an enlightened staff of teachers.

In answer to a query that was sent from the chairman of the Philadelphia Board in 1934, Friends drew up a statement of policy for work in the future. It included the use of paid workers in the meetings. This was felt to be necessary in pioneer conditions, where the background is not even Christian, and where the economic stringency is much greater than in the sending countries. But worship based on waiting for the divine guidance is the accepted type.

Friends in Japan have come a long way since they could adopt wholesale a statement of faith prepared on another continent. Their present very simple statement of faith was adopted in 1928 after prolonged thought and conference.[1]

The present is a difficult time to judge of a Christian movement in Japan, and strictly speaking, it is not in the historian's province to do so, but I must add just a word. Friends are a small body. A generous computation gives them 700 members. More strictly reckoned, they count themselves to be about 350. But there is hope in the beginning of a new center of Friends in Osaka under the persuasive leadership of Takeo Iwahashi. Although it has

[1] Printed in the *Handbook of the Society of Friends* (Japan), 1932.

no organic connection with the Yearly Meeting, it is one evidence of a movement that might appropriately be called "the wider fellowship." Dr. Nitobe while living was a strong influence in this direction. The visits of Rufus M. Jones to Japan, and references to the Quaker movement in the written page, make for the same end. Friends have sent down their roots deep of late. Political and economic conditions in Japan have given rise to serious thinking about the true significance of the Quaker message, and the responsibility of its bearers. They are solemnized by this responsibility, but have no thought of giving up the "Holy Experiment."

QUAKERISM IN EAST AFRICA

The work of Friends in Kenya, East Africa, was begun and continued from America; that in Pemba has been the concern of English Friends. The account of the former is sent by the American Friends' Service Committee, and the latter is from material supplied by the Friends' Service Council.

Reprinted from the London *Friend*, November 12, 1937, p. 1057

KENYA

AT THE beginning of the twentieth century three American Friends, Willis R. Hotchkiss, Edgar T. Hole, and Arthur B. Chilson, went to Kenya Colony, East Africa, to locate a centre which would serve as a practical demonstration of Friends' consideration for their fellow-men.

About 858 acres of land was purchased from the British Government, to which was later added 140 acres secured by a leasehold. Part of this was covered at the time by a jungle which has been very productive in past years of lumber and building materials, not only for Friends' work but to be sold to others.

The following year Dr. Elisha Blackburn and his wife went out to establish the medical work. A small mud house with thatched roof was built to serve as a dispensary. While at first the Natives were very shy, and hesitated to change from their witch doctors to a more scientific American physician, yet by 1906, 2,555 patients had been treated.

The present hospital was begun in 1911. In 1917 the building was roofed and one part used as a residence for the doctor. As

additional parts of the hospital were completed the medical work rapidly increased, until in 1919 it was in full running order. Gradually equipment has been added and attendants trained. During 1934 there were 1,200 admissions to the hospital, in addition to 12,000 dispensary treatments.

Here from the start Friends have emphasized industrial work, beginning with the cultivation of vegetables and plants, especially coffee. Later, very suitable clay having been found, brick-making became an important part of the industrial work. With so much lumber at hand, it was natural that that should be utilised. A good sawmill and turbine have been provided. Road-making and bridge-building were features of the work in the early stages. The grinding of posho (corn meal) is important at the present time.

Friends who went to Africa sought to understand the language of the people, but that seemed to be so difficult that, with the changing of personnel, the effort was largely dropped for a while. Some sought to teach in the Swahili vernacular, into which the Bible had already been translated. However, after a short time Emory J. Rees saw the wisdom of having the Bible, and conducting the work, in the common vernacular of the people. The language had to be reduced to writing, then the written form had to be taught to the people. Emory Rees next began the laborious work of translating the New Testament into the vernacular. A small press was sent to the field to aid him in this language work. The translation of the New Testament was completed and printed by the American Bible Society in 1925.

Schools were early established, and by 1915, 4,431 pupils were enrolled. By 1936, more than 20,000 boys and girls had matriculated in Friends schools.

At the present time all the evangelistic work is carried on by Native leaders with American supervision. There are 7,204 Native Friends in this area, organised into nine Monthly meetings.

PEMBA

THE ISLAND of Pemba lies just south of the Equator, thirty miles off the East Coast of Africa and thirty miles north of Zanzibar. For hundreds of years Pemba and Zanzibar were centres of the slave trade. Just before the end of

last century they came under the control of the British Government, and after some delay the Sultan was persuaded to proclaim all the slaves free.

The slaves were mainly Africans from the mainland, working on the clove and coconut plantations under Arab masters. Many had been born in slavery and had no home; others had no money to return to their homes. Most of them were, also, too ignorant to understand the legal requirements for claiming their freedom.

A letter appeared in *The Spectator* drawing attention to these conditions, and ending with the suggestion that English Friends should experiment on a large scale by running a centre where the Negroes could be taught to use their new freedom, and could be released from their mental and spiritual slavery to beliefs in evil spirits.

In reply to this challenge, Theodore Burtt, a Lincoln farmer, and Henry Stanley Newman went to Pemba in 1897 to discover the best way of helping. Henry Stanley Newman returned to England to report, but Theodore Burtt stayed on, and was soon joined by his wife and other Friends. Land was purchased at Banani. There runaway slaves were sheltered, and helped to gain their freedom, and the discouraging task was undertaken of teaching them that freedom did not mean freedom from all work and restraint and authority. At first work of any kind was unpopular among them, and religious teaching seemed to have no interest for them. The provision of decent houses, fair wages punctually paid for work on the Friends' clove plantation, and sympathetic advice in all kinds of difficulties, have done much to gain their confidence.

Theodore Burtt retired from the work in 1932, after nearly 40 years' service. Harold and Irene Heath and Emily Hutchinson are now the only three English Friends stationed in Pemba. There is a yearly Meeting with a membership of about 90, two regular and two occasional Meetings for Worship, a small boarding-school for boys, and a dispensary which helps hundreds.

QUAKER MIGRATION FROM PENNSYLVANIA AND NEW JERSEY TO HOPEWELL MONTHLY MEETING, 1732-1759

By Thomas H. Fawcett

THE early migration to Hopewell Monthly Meeting in the Shenandoah Valley is, perhaps, of peculiar interest because that was the first monthly meeting established west of the Blue Ridge and was for fifty years the western frontier of Quakerism. It was until 1789 a part of Philadelphia Yearly Meeting, and the great majority of its early members appear to have come from Pennsylvania and New Jersey. The investigation of its early history has been rendered more difficult by the destruction of all but four pages of the minutes prior to 3 Mo. 26, 1759. In connection with the recent preparation of a history of Hopewell Monthly Meeting, it was decided to go through the minutes of all the monthly meetings then comprising Philadelphia Yearly Meeting for the period 1735-1759 to collect the names of those granted certificates of removal to Hopewell. Abstracts, copies, or originals from twenty-nine meetings have been consulted, seventeen of which proved fruitful. Unfortunately the Fairfax minutes are out of reach in Baltimore. In most cases women's minutes have been neglected; but since in many meetings all certificates had to come before the men, it is thought that only a very few names of single women have been lost. This list was not completed in time to get into the Hopewell history in its entirety and is therefore presented here with certain related matter.

A GREAT southward movement in Quakerism started about 1725 when Josiah and Henry Ballinger from Salem Monthly Meeting in West Jersey settled in Maryland at Monocacy near Potomac. A small tract "on the upper side of Monocacy" was surveyed for Josiah Ballinger November 5, 1725. Other Quaker families who settled there at an early date were Beals, Harrold, Matthews, Mills, and Wright. According to Samuel Smith a meeting for worship was allowed by New Garden Monthly Meeting about the year 1726, which was held at the house of Josiah Ballinger and others until 1736, when a meeting house was built.

This is very probable, though the New Garden minutes do not mention the matter. From the Monocacy settlement to the site of Hopewell meeting was scarcely fifty miles, and several of the first settlers at Hopewell lived previously at Monocacy.

October 7, 1730, Alexander Ross and Morgan Bryan of Pennsylvania, the former a member of Nottingham Monthly Meeting, petitioned the Governor and Council of Virginia for a grant of 100,000 acres on Opequon Creek in the Shenandoah Valley. This was granted to them on condition that they seat one family for each 1,000 acres within a period of two years. As it happened, proof of the settlement of seventy families was made April 23, 1735; and surveys of 70,000 acres were allowed. Patents were dated November 12, 1735. In the meantime Jost Hite and Robert McKay, the latter apparently a member of Nottingham Monthly Meeting, petitioned for a similar grant and bought out the right of John and Isaac Van Metre, whose petition had been favorably received by the Governor and Council June 17, 1730. The Hite and McKay settlers were formerly supposed to have reached the Shenandoah Valley at an earlier date than the Ross and Bryan group, but it does not seem that either can properly claim much priority. Some of the surveys for both were made in the autumn of 1732. The Hite and McKay patents were issued in October, 1734. John Littler, a patentee under Ross and Bryan, did not renew his tavern license in Chester County in August, 1731, because he was going to move away; and the vendue of Alexander Ross was held before September 16, 1732.

A MEETING for worship at Opeckon [1] was requested of Nottingham Monthly Meeting 3 Mo. 18, 1734, and was granted 12 Mo. 10, 1734/5, by Chester Quarterly Meeting. This was called Hopewell and was located about six miles north of the present town of Winchester. Hopewell Monthly Meeting, consisting of Monocacy and Hopewell particular meetings, was established by the Quarterly Meeting 9 Mo. 10, 1735. Friends at Richard Beeson's (near Martinsburg in Berkeley County, West

[1] The present name of the stream is *Opequon* Creek. In the minutes of the Executive Council of Colonial Virginia in 1730 it is called "the River *Opeckan*." The Nottingham minutes speak of Friends at *Opeckon*,

Virginia) were granted permission 9 Mo. 13, 1738, to build a meeting house and hold a meeting for worship twice a week, which was known as Providence meeting. Friends at Amos Janney's (near Waterford in Loudoun County, Virginia) were given like permission 9 Mo. 9, 1741. This was called Fairfax meeting because it was then included in Fairfax County. Indulged meetings had previously been held at both of these places. Hopewell Monthly Meeting was divided 6 Mo. 13, 1744, Fairfax and Monocacy meetings being set up as Fairfax Monthly Meeting while Hopewell and Providence constituted Hopewell Monthly Meeting. During the French and Indian War the members of Providence meeting were concerned in building a fort, in which they took refuge from the Indians. Because of this their preparative meeting and meeting for worship were laid down in 1758. A meeting for worship was indulged at Crooked Run (near Nineveh in Warren County, Virginia) some years before 1759; and there seem to have been meetings for worship at Smith's Creek and at Lupton's on Apple Pie Ridge before that date. It thus appears that persons removing to Hopewell before 1744 may have settled within the limits of Monocacy, Hopewell, Providence, or Fairfax meeting, while after that time they were limited to some meeting in the Shenandoah Valley.

At the setting up of Hopewell Monthly Meeting in 1735, members of Nottingham Monthly Meeting who were living within its bounds of course became members without formal record being made of the change. Among those so transferred were the following:

Henry Ballinger
Josiah Ballinger
William Beals
Abraham Hollingsworth
Stephen Hollingsworth
Amos Janney
Samuel Littler
Robert McKay
George Matthews
John Mills
John Mills, Jr.
Thomas Mills
Isaac Parkins
Elizabeth Renfro
Alexander Ross
Evan Thomas
James Wright

The distribution of removals to Hopewell Monthly Meeting in respect to the meeting from which they came and the five periods of five years each covered by this study was as follows;

	1735-1739	1740-1744	1745-1749	1750-1754	1755-1759	Totals
Buckingham ..	3	4	1	0	0	8
Burlington	0	1	1	2	2	6
Chester	2	1	3	0	0	6
Chesterfield ...	0	0	2	0	1	3
Concord	2	0	2	0	0	4
Falls	0	5	0	0	0	5
Goshen	0	3	1	4	0	8
Gwynedd	1	3	1	0	0	5
Haddonfield ..	0	1	6	0	0	7
Kennett	1	6	1	0	1	9
New Garden ..	3	0	0	0	0	3
Nottingham ...	7	4	0	3	1	15
Radnor	0	0	1	0	0	1
Richland	0	0	0	0	1	1
Sadsbury	0	1	1	0	1	3
Warrington ...	0	0	0	1	0	1
Wrightstown ..	0	0	2	0	0	2
Totals	19	29	22	10	7	87

THE second period shows a substantial increase over the first; but in the third period, after the division of the monthly meeting, there is a falling off. The continued decline of the fourth period may be due to the increasing current of migration to Cane Creek and New Garden in North Carolina. The very small number in the fifth period is no doubt due to the French and Indian War. In the next five years, as shown by the Hopewell minutes, there were 31 certificates received, all but one of which came from meetings belonging to Philadelphia Yearly Meeting. The one exception was from New Garden in North Carolina.

As to point of origin of the emigrants, half the meetings of the Yearly Meeting were represented. Nottingham sent the most, for Hopewell was its own child, and many of the early settlers had been its members. Other meetings were furnishing more strength to Warrington or Exeter or Richland, for example. Some small meetings lost hardly any members to the frontiers. It is significant that there were no removals to Hopewell from the large

meeting in Philadelphia. Pioneering offered few incentives to city dwellers in this period. Cecil Monthly Meeting in Maryland, though geographically nearer than most others, did not grant any certificates to Hopewell. It is doubtful whether other meetings in Maryland and eastern Virginia granted many, for Friends there were not flourishing as they were in Pennsylvania and New Jersey. A considerable number of families appear as members at Hopewell after 1759 whose origin cannot be traced to this list of removals. Many of these must have come from Pennsylvania or New Jersey and become members after their arrival. Some, like the Neills and McCooles, probably had a Quaker background though they did not bring certificates. Others, like the Jolliffes from eastern Virginia, seem to have had no previous contact with Friends.

The list of removals from meetings in Pennsylvania and New Jersey is as follows:

Adams, Susanna, Goshen, 9 Mo. 9, 1754 (to Hopewell or elsewhere).
Babb, Phillip, Kennett, 3 Mo. 6, 1748.
Babb, Thomas, Jr., Kennett, 3 Mo. 1, 1736.
Bailey, John, Burlington, 1 Mo. 2, 1758.
Baldwin, William, Wrightstown, 1 Mo. 17, 1744/5.
Bane, Parthania, Goshen, 4 Mo. 15, 1754.
Barrett, Arthur, wife, and family, Nottingham, 3 Mo. 19, 1739.
Barrett, William, Nottingham, 8 Mo. 18, 1740.
Beason, Richard, and wife, Nottingham, 4 Mo. 17, 1738.
Beeson, Edward, Nottingham, 1 Mo. 18, 1737/8.
Beeson, Mary, Warrington, 10 Mo. 21, 1752.
Beeson, Richard, wife, and family, New Garden, 2 Mo. 24, 1736.
Beson, John, Gwynedd, 2 Mo. 26, 1737.
Branson, Elizabeth, Burlington, 12 Mo. 5, 1757.
Branson, John, Chesterfield, 1 Mo. 2, 1748/9.
Branson, Martha, Burlington, 2 Mo. 3, 1749.
Britton, Samuel, Chester, 12 Mo. 28, 1737/8.
Brown, Richard, wife, and family, Nottingham, 2 Mo. 15, 1738.
Brown, Thomas, wife, and children except eldest daughter, Buckingham, 3 Mo. 4, 1741.
Clows, Thomas, and wife, Falls, 8 Mo. 5, 1743.
Cox, Hermon, Kennett, 9 Mo. 5, 1743.
Crompton, John, and wife, Nottingham, 12 Mo. 19, 1742/3.
Davies, Charles, and wife Hannah, Goshen, 11 Mo. 17, 1742/3.
Davis, Sarah, Chesterfield, 9 Mo. 3, 1748.
Farquer, William, and wife Ann, New Garden, 5 Mo. 31, 1736.

Fawcet, Thomas, wife Lydia, and son Richard, Chester, requested certificate 12 Mo. 28, 1742/3.
Fawcett, John, and wife Rebeccah, Chester, 3 Mo. 27, 1745.
Fawcett, Rachel (wife of Richard), Chester, 12 Mo. 24, 1745/6.
Gregg, George, Jr., Kennett, requested certificate 5 Mo. 4, 1741.
Hague, Francis, wife, and children, Falls, 1 Mo. 3, 1741/2.
Hains, Abraham, Jr., and wife, Haddonfield, 7 Mo. 9, 1745.
Hains, Hugh (son of Richard), Haddonfield, 8 Mo. 13, 1746.
Hains, Joshua (son of Abraham), Haddonfield, 2 Mo. 14, 1746.
Hanshaw, Nicholas, Nottingham, 5 Mo. 21, 1739.
Harrow, John, Chesterfield, 1 Mo. 6, 1757.
Haworth, James and John, Buckingham, 6 Mo. 6, 1739.
Haworth, Stephanus and Absolom, Buckingham, 8 Mo. 4, 1738.
Hoge, Joseph, Richland, 12 Mo. 21, 1758.
Hollingsworth, Joseph, and wife, Kennett, 3 Mo. 2, 1741.
Hough, John and wife, Kennett, 5 Mo. 14, 1744.
Ireson, Richard, and wife, Chester, 4 Mo. 29, 1747.
Janney, Jacob (son of Joseph), and wife, Falls, 8 Mo. 5, 1743.
Jenney, Jacob, and wife Elizabeth, Kennett, 7 Mo. 3, 1743.
Job, Abraham, Nottingham, 10 Mo. 18, 1736 (did not deliver cert.).
John, Thomas, wife Mary, and family, Nottingham, 1 Mo. 15, 1739/40.
Knight, Abel and Solomon, Buckingham, 7 Mo. 6, 1742.
Longacor, Hannah, Concord, 6 Mo. 4, 1746.
Lupton, Joseph, wife, and family, Buckingham, 3 Mo. 4, 1741.
Lupton, William, Buckingham, 8 Mo. 4, 1742 (returned 4 Mo. 6, 1743).
Lupton, William, and wife Grace, Buckingham, 9 Mo. 4, 1745.
McClung, Thomas, Sadsbury, 3 Mo. 6, 1758.
Malin, David, Goshen, 1 Mo. 15, 1753.
Malin, Lydia, Goshen, 6 Mo. 20, 1750.
Marshall, John, and wife Ruth, Concord, 4 Mo. 2, 1746.
Mendenhall, John, Sadsbury, 8 Mo. 5, 1747.
Mendenhall, Mordica, and wife Charity, New Garden, 9 Mo. 27, 1736.
Milborn, John, and wife Elizabeth, Haddonfield, 5 Mo. 13, 1747.
Moon, John, Falls, 6 Mo. 5, 1741.
Morgan, John and Joseph, and wives, Gwynedd, 12 Mo., 1741.
Nichols, Isaac, and wife, Kennett, 9 Mo. 5, 1743.
Norton, Edward, and wife Elizabeth, Nottingham, 11 Mo. 19, 1739/40.
Pugh, Azariah, Goshen, 4 Mo. 20, 1748.
Pugh, Jesse, and wife Alice, Gwynedd, 9 Mo. 30, 1742.
Read, Robert, and wife, Kennett, 3 Mo. 1, 1755.
Rees, Jacob, Nottingham, 8 Mo. 18, 1753.
Rees, Morris, wife, and children Hannah and Thomas, Nottingham, 8 Mo. 18, 1753.
Rees, Morris, Jr., Nottingham, 4 Mo. 18, 1752.

Rees, Thomas, and wife Hannah, Nottingham from Hopewell, 2 Mo. 18, 1758; Nottingham to Hopewell 12 Mo. 16, 1758.
Ridgway, John, and wife, Burlington, requested certificate 2 Mo. 5, 1742. He returned 10 Mo. 4, 1749, and requested again 7 Mo. 2, 1751.
Ridgway, Mary (dau. of John), Burlington from Hopewell 1 Mo. 5, 1749/50; Burlington to Hopewell 10 Mo. 3, 1750.
Rogers, John, wife, and family, Gwynedd, 7 Mo. 25, 1744.
Scarbrough, Robert, Buckingham, requested certificate 5 Mo. 4, 1737.
Sharp, Thomas, and family, Haddonfield, 3 Mo. 11, 1741.
Smith, Jane (wife of John), Chester, 5 Mo. 26, 1736.
Smith, John, Concord, 6 Mo. 2, 1736.
Southerlin, Thomas, and wife, Haddonfield, 6 Mo. 11, 1746.
Taylor, Henry, Goshen, 8 Mo. 19, 1741.
Taylor, Jacob, and wife Ann, Haddonfield, 7 Mo. 8, 1746.
Taylor, Mary (wife of William), Goshen, 6 Mo. 17, 1741.
Taylor, Simeon, and wife, Nottingham, 7 Mo. 18, 1736.
Thornbrough, Thomas, and family, Sadsbury, 3 Mo. 5, 1740.
Vestall, Elizabeth, Concord, 9 Mo. 7, 1737.
Walker, Abel, wife, and children, Radnor, 5 Mo. 14, 1747.
Whitesides, Henry, Falls, 5 Mo. 6, 1743.
Williams, William, Gwynedd, 3 Mo. 27, 1746.
Yeats, Joseph, Wrightstown, 4 Mo. 3, 1746.

Unless otherwise stated, the dates given are those when the certificates were signed. Additions and corrections to this list will be welcomed by the author. Acknowledgment is due to the officers of the Historical Society of Pennsylvania; to John Russell Hayes, formerly Librarian of Friends' Historical Library, Swarthmore College; and to J. Henry Bartlett, Custodian of Records, and Eleanor N. Melson, his clerk, at 302 Arch Street, Philadelphia, for permission to consult records in their custody; also to C. Arthur Smith, who copied the removals to Hopewell from the Wrightstown minutes.

A FORGOTTEN MEETING HOUSE

By George DeCou

THE story of the meeting houses in Burlington, N. J., has frequently been told but seldom do we find any reference to the brick meeting house erected in 1716 "for ye Servis of ye Yearly Meeting." Bowden states [1] that "a new meeting house

[1] James Bowden, *The History of the Society of Friends in America*, Vol. 2 (London 1854), p. 250.

was erected in Burlington in 1716 on ground given by Thomas Wetherill," which is correct excepting that Friends paid ten pounds for the lot.

Amelia Mott Gummere correctly places it [2] on the northern side of Broad Street, east of High Street, adjoining the lot on which the Baptist Church now stands, but errs in stating that it was "an ordinary dwelling, purchased and used by Friends as a meeting house." Both writers seem to have been a bit hazy as to their knowledge of this little-known meeting house.

The following excerpts from the meeting records quite definitely prove that a meeting house was erected in 1716:

At the Quarterly Meeting of ffrds held at our Meetinghous In Chesterfield this 28th of ye 9 m°, 1715.

It is agreed at this Meeting that a Meeting hous be built In Burlington for the Servis of ye Yearly Meeting and that this Meeting will defray the Charge. This Meeting appoints Samuel Smith Daniel Smith Samuel Bunting and Peter Frettwell to agree with workmen and Set them to work; about the Same.

* * * *

At the Quarterly Meeting of ffrds held at our Meeting hous In Burlington ye 27th, of ye 12 m°. 1715.

It is agreed at this Meeting that a Brick hous be built In Burlington for ye Use of the Yearly Meeting. According to the dementions hereafter Mentioned. Viz: 40 foot Long and 30 foot Wide and Ten foot of wall above the floor: at the discretion of the ffrds Mentioned for that Servis and that Subscription be forthwith Made In order to Enable the Said to procure the Said work to be as Ready as they Can for ye Servis of ye Next Yearly Meeting.

* * * *

At ye Quarterly meeting held in our meeting house in Burlington this 25th of ye 12 mo 1716

The Subscriptions made toward building the new meeting house are not yet all paid therefore this meeting desires that all the remiss persons may be dealt with by the monthly meetings to which they belong to make Speedy payment thereof, wereas Samuel Smithe, Samuel Buntin, Daniel Smith and Peter ffretwell were appointed by this meeting to build a Meeting house in Burlington for the Service of the yearly Meeting which they have accomplished and it is the agreement of this meeting that the fence about the Same Shall be made and maintaind at the charge of this meeting.

[2] Amelia Mott Gummere, *Friends in Burlington*, Philadelphia 1884, p. 35.

THE Monthly Meeting minutes frequently refer to the building of the meeting house but perhaps it is not necessary to quote from them, as they mostly record the appointment of committees to collect money for the project. The location of the building is quite definitely fixed on East Broad Street by the following deed and declaration of trust executed on the "Sixteenth day of the third Month, Called May 1716" [the deed is at 302 Arch Street, Philadelphia]:

Thomas Wetherill to Samuel Bunting, Peter ffretwell, Daniel Smith, and Samuel Smith

one Certaine lott of land Situate lying and being in the Towne of Burlington on ye North Side of ye broade Stree neare ye Mid Way betweene High Streete and York Street and fronteth on ye Said broade Street in length Sixty foot and also Runeth Backwards North & N West according to ye Course of High Street Sixty foot So that ye front line Back line & Side lines are all of Equall length Sixty foot.

On the same day Samuel Bunting and the other trustees executed a declaration of trust, declaring that they had taken title to the lot "for the benefit use and behoofe of ye Said people Called Quakers belonging to the Said meeting."

A meeting house 40 by 30 feet in size standing on a lot only 60 feet square would not leave much parking space for automobiles or carriages; but as neither carriages nor wagons were in use at that time, and Friends either rode on horseback or walked to meeting, there probably was ample room. The building stood close to the street, leaving plenty of space on each side and to the rear for sheds or hitching posts.

YEARLY MEETINGS doubtless were held in this meeting house until 1760, after which no sessions were held in Burlington; and it is not unlikely that quarterly meetings also were held there at times, as it was the largest meeting house in the town at that time, excepting the hexagonal building on High Street, which could not be satisfactorily heated during the winter months.

It was used as a schoolhouse shortly after being erected, as indicated by the following minute of the quarterly meeting, dated "ye 25th of 12th mo 1722":

this meeting agrees that Burlington friends may have the use of the new meeting house to teach Scool in provided they Can have a Scool master

that is in unity with friends and when it Shall be So imployed ye Said Burlington friends to keep it in Repairs as to windows.

In 1770 the Quarterly Meeting committee in charge of the property entered into an agreement with Thomas Powell permitting him to conduct a school in the meeting house, for which privilege he agreed to pay the meeting five pounds annually. The last clause in the contract reads in part: "It is agreed that if the house shall at any time hereafter be wanted for the use of holding a Meeting it shall immediately be given up to such Friends of the Quarterly Meeting as may demand the same." This would seem to indicate that special or appointed meetings were held in it at times.

A QUARTERLY MEETING minute, dated 8 Month 30, 1779, shows that the first Friends' school officially under the care of the meeting was held in this meeting house. The minute reads:

The Meeting was Informed that in pursuance of Encouragement received from the Committee which has the Care of the Meeting House Situate on Broad Street in Burlington Friends of that Town had proceeded to make to the House considerable Repairs in order to Accommodate it for a School which they are about to open Agreeable to the Recommendation of the Yearly Meeting, and that they desire the Consent of this Meeting to Use the House with the Lot for the Said purpose. Which being Considered, it is now Agreed that the Said Friends have Liberty to fit up the Said Meeting House for the purpose of a School at their Expence, and to Occupy the same with the Lot belonging to it.

In 1784 the trustees of the school purchased "a Lot of ground adjoining the Meeting House Lot fronting Broad Street," and John Cox and others were appointed by the Monthly Meeting to take title for the same.

On the "Second day of Seventh Mo 1792" the trustees of the Preparative Meeting School made the following report to the Monthly Meeting:

We the Trustees of the School belonging to the Preparative Meeting of Burlington, having been directed by said Meeting to dispose of the Lot & Building on Broad Street, lately purchased of the Quarterly Meeting together with a part or the whole of the adjoining Lot, in order to enable us to Erect a new School House, according to the Conclusion of the prep: Meeting . . . . request that the said Committee may be directed by the Monthly Meeting to do what the occasion may require.

The committee was directed "to attend to and do what the said Trustees may see to be necessary."

Under authority of this minute the brick schoolhouse now standing at the southeast corner of York and Penn Streets was erected shortly afterwards. It has often been said that some of the material from the hexagonal meeting house on High Street was used in the construction of the school, but I have not, as yet, found any documentary evidence to support the tradition. The building is in good condition and with the exception of the dormer window its external appearance is apparently the same as when constructed.

It is the best preserved Quaker schoolhouse of the early period in South Jersey and possibly in the State. The frame schoolhouses of Springfield Meeting (now called Copany), near Jacksonville, and of Upper Springfield, near Wrightstown, are older but neither schoolhouse is in good condition. The Copany schoolhouse, used for many years as a chicken house, is in a dilapidated condition and will not last many more years. The schoolmaster's dwelling, near the schoolhouse, is still in pretty fair condition. The Upper Springfield schoolhouse, which originally stood on the northern side of the road leading to Jobstown not far from the meeting house, was moved many years ago to a near-by farm and is now used as a tenement house.

FRIENDLY NAMES IN THE DICTIONARY OF AMERICAN BIOGRAPHY

By Anna B. Hewitt

FROM TIME TO TIME in this Bulletin we have listed the names of Friends, and those with some Friendly connection, whose biographies were included in the *Dictionary of American Biography*. The publication of this *Dictionary* has now been completed, and the names printed below are those which have been selected from the last four volumes. Preceding lists have appeared in the Bulletin as follows: vol. 18 (1929): 104 (Allen-Bradford); vol. 19 (1930): 41 (Brown-Cuffe) and 99 (Darlington-Easton); vol. 20 (1931): 33 (Eddy-Foster) and 94 (Furnas-Grellett); vol. 21 (1932): 36 (Griscom-Hewes); vol. 24 (1935): 94-98 (Hicks-Sellers).

Volume XVII

Sharpless, Isaac (1848–1920): *College president and Quaker leader.*
Shippen, Edward (1639–1712): *Mayor of Philadelphia.*
Shreve, Henry Miller (1785–1851): *Steamboat captain.*
Shreve, Thomas Hopkins (1808–1853): *Writer and editor.*
Silver, Thomas (1813–1888): *Civil engineer and inventor.*
Smedley, William Thomas (1858–1920): *Portrait painter.*
Smiley, Albert Keith (1828–1912): *Educator and humanitarian.*
Smith, Albert Holmes (1835–1885): *Physician.*
Smith, Daniel B. (1792–1883): *Educator and pharmacist.*
Smith, Hannah Whitall (1832–1911): *Author and religious interpreter.*
Smith, Hiram (1817–1890): *Agriculturist.*
Smith, John Jay (1798–1881): *Editor and librarian.*
Smith, Lloyd Pearsall (1822–1886): *Librarian and editor.*
Smith, Oliver Hampton (1794–1859): *Lawyer and Congressman.*
Smith, Richard (1735–1803): *Member of Continental Congress.*
Sproul, William Cameron (1870–1928): *Governor and manufacturer.*
Squibb, Edward Robinson (1819–1900): *Physician and pharmacist.*
Starr, Louis (1849–1925): *Physician.*
Stephens, Alice Barber (1858–1932): *Illustrator.*

Volume XVIII

Sunderland, Eliza Jane Read (1839–1910): *Lecturer and writer.*
Swan, Joseph Rockwell (1802–1884): *Jurist and legal writer.*
Swayne, Noah Haynes (1804–1884): *Jurist.*
Taylor, Bayard (1825–1878): *Traveller, translator and man of letters.*
Taylor, Joseph Wright (1810–1880): *Founder of Bryn Mawr College.*
Terry, Milton Spenser (1840–1914): *Methodist clergyman.*
Thomas, John Jacobs (1810–1895): *Author, editor and pomologist.*
Thomas, Joseph (1811–1899): *Lexicographer, educator and physician.*
Thomas, Philip Evan (1776–1861): *Railroad pioneer.*
Thomas, Richard Henry (1854–1904): *Religious leader and physician.*
Thompson, Jeremiah (1784–1835): *Merchant and ship-owner.*
Thomson, John Edgar (1808–1874): *Railroad president.*
Townsend, John Kirk (1809–1851): *Ornithologist.*
Townsend, Mira Sharpless (1798–1859): *Philanthropist.*

Volume XIX

Trueblood, Benjamin Franklin (1847–1916): *Educator and peace worker.*
Turner, Charles Yardley (1850–1918): *Mural painter.*
Tyndale, Hector (1821–1880): *Merchant and Union soldier.*
Tyson, James (1841–1919): *Physician.*
Updegraff, David Brainard (1830–1894): *Quaker preacher.*
Vail, Aaron (1796–1878): *Diplomat.*
Vail, Theodore Newton (1845–1920): *Telephone and utilities executive.*
Vaux, Richard (1816–1895): *Lawyer, public official, and penologist.*

Vaux, Roberts (1786–1836): *Philanthropist and author.*
Venable, William Henry (1836–1920): *Teacher and writer.*
Wait, William (1821–1880): *Lawyer and writer on law.*
Waln, Nicholas (1742–1813): *Quaker preacher and lawyer.*
Waln, Robert (1765–1836): *Merchant and manufacturer.*
Waln, Robert (1794–1825): *Author.*
Warder, John Aston (1812–1833): *Physician, horticulturist, and forester.*
Waterhouse, Benjamin (1754–1846): *Physician and pioneer vaccinator.*
Weeks, Stephen Beauregard (1865–1918): *North Carolina historian.*
Weld, Theodore Dwight (1803–1895): *Abolitionist.*

Volume XX

West, Benjamin (1728–1820): *Historical painter.*
Wetherill, Samuel (1736–1816): *Pioneer manufacturer and founder of the Free Quakers.*
Wharton, Joseph (1826–1909): *Founder of Swarthmore College.*
Wharton, Samuel (1732–1800): *Merchant and land speculator.*
Wharton, Thomas (1735–1778): *Merchant and President of Executive Council of Pennsylvania.*
White, Alexander (c. 1738–1804): *Lawyer and Congressman.*
White, Stephen Van Culen (1831–1913): *Banker and Congressman.*
Whittier, John Greenleaf (1807–1892): *Poet and abolitionist.*
Wickersham, James Pyle (1825–1891): *Educator.*
Wilbur, John (1774–1856): *Quaker Preacher.*
Wildman, Murray Shipley (1868–1930): *Economist.*
Wilkinson, Jemima (1752–1819): *Religious leader.*
Wilkinson, Jeremiah (1741–1831): *Inventor and farmer.*
Williams, Jesse Lynch (1807–1886): *Civil engineer.*
Willie, Asa Hoxie (1829–1899): *Jurist.*
Windom, William (1827–1891): *Secretary of the Treasury and Congressman.*
Wistar, Caspar (1696–1752): *Manufacturer of glass.*
Wistar, Caspar (1761–1818): *Physician.*
Wister, Sarah (1761–1804): *Diarist.*
Wood, George (1789–1860): *Lawyer.*
Wood, George Bacon (1797–1879): *Physician.*
Wood, Horatio Charles (1841–1920): *Physician and teacher.*
Wood, James (1839–1925): *Quaker leader.*
Wood, James Rushmore (1813–1882): *Surgeon.*
Wood, Thomas (1813–1880): *Surgeon.*
Woolman, John (1720–1772): *Quaker leader.*
Worth, William Jenkins (1794–1849): *Soldier.*
Wright, Hendrick Bradley (1808–1881): *Congressman.*
Wright, Patience Lovell (1725–1786): *Wax modeler, Revolutionary spy.*
Yerkes, Charles Tyson (1837–1905): *Financier and traction magnate.*
Zane, Charles Shuster (1831–1915): *Judge.*
Zane, Ebenezer (1747–1812): *Pioneer.*

BOOK REVIEW

William Penn, His Own Account of the Lenni Lenape or Delaware Indians, 1683, by Albert Cook Myers. Moylan, Pennsylvania, Albert Cook Myers, 1937. 107 pp.; illustrated. $4.00.

THIS is a view by an amateur—not a review by a competent historian—of our Friend Albert Cook Myers' most recent monograph concerning William Penn. This time it is the Founder's own account of the Lenni Lenape or Delaware Indians, written in 1683. I have in my hand No. 34 of the 500 numbered copies, each autographed with the well-known signature of the editor, written apparently without raising the pen. A text of this Account has of course been available since 1683, but not such a carefully collated text as is here presented. This favorable account of the Indians puts Penn in line with the many European travellers and philosophers of the seventeenth and eighteenth centuries who contributed to the literary creation of "the noble savage."

The appendix, with its new material and numerous illustrations drawn from the storehouses familiar to Dr. Myers, is fascinating. Our thoughts are carried chronologically from the arrival of the *Welcome* on October 28 (O. S.), 1682, at Upland, to the new bust of William Penn placed in the Hall of Fame at New York University on May 28, 1936. It is possible to see what was reckoned a fair price for land in what is now the environs of Philadelphia expressed in terms of wampum, guns, coats, shirts, hardware, beads, and tobacco. It is gratifying to see by the visual evidence presented that the greatest of colonial Founders was able to establish his empire upon honesty and affection rather than debauch it with blood and rum. Here are to be seen also several individual treaties and bills of land-sales signed with the artless marks of the sachems, as well as two contemporary portraits of eighteenth-century Delaware chiefs, whose tragic faces seem to foresee the end of their rule in these parts. This little book is replete with first-hand reminders of Penn's fair dealing with the natives of his woods.

WILLIAM W. COMFORT.

DOCUMENT

THE FOLLOWING document is an interesting piece of Revolutionary propaganda published by one of the radical New England faction in the *Boston Gazette and Country Journal* for July 15, 1771 (no. 849, [p. 3]). It was also reprinted in the *Colonial Records of North Carolina*, vol. 8, pp. 618-619. It refers to the war of the Regulators in North Carolina in the spring of that year, in which Herman Husbands, an ex-Quaker,

was one of the principal leaders. The fact that there is no account of the issuing of any such epistle in the New England Yearly Meeting records for that year, the manner of its publication, and the tone of the argument would all point conclusively to its not being a genuine Quaker document. On the other hand, it would seem to have been drawn up by someone who was in contact with Friends and knew their method of conducting such business. The writer's object was not only to attack the policy of the Governor of North Carolina in suppressing the uprising there, but also to indicate his contempt for the attitude of Friends toward the course being followed by the radical colonial element in the controversy with Great Britain. Shortly after the episode mentioned Governor Tryon was promoted to the governorship of the province of New York, where he remained until the separation from England.

The document is as follows:

To W—m T—n Governor in Chief in, and over, the Province of N—h C—a.

The ADDRESS of the People called Q—k—rs at their general, or yearly Meeting for Worship, and transacting the Affairs of our Society, held in R—de Island, for N. England by Adjournment from the 13th to the 17th Day of the Sixth Month 1771 inclusive.

Divers of us having heard of thy great Fame, since the K—g appointed Thee to the chief seat of g—t in the province of N. C. how thou hast made justice and equity the rule of thy actions, and how thou hast inclined the hearts of the Representatives, of thy good people there, to cause a magnificent Palace to be erected to support the dignity of a Governor, and the honor of the province, and to do many other things agreeable to Thee, and how wondrously thou hast exerted thy self not only to punish, but destroy, all who dare complain of that despotic tyranny and oppression, which our principles lead us to submit to, and our inclinations to promote.—Finding ourselves moved by the spirit at this time, to follow the fashion of this part of the world, and to address those in high stations who are patrons of despotic power in themselves, and superiors, and of passive obedience, in all below them, and having addressed one of thy brethren[1] remarkable for this character, think ourselves bound in justice, and impartiality, to acknowledge thy merits, though the same justice and impartiality require us to give the preference to him. *Thou*

[1] Probably Governor Hutchinson of Massachusetts. There is no record of such an address to him either in the records of New England Yearly Meeting or the *Massachusetts Archives*.

has taken up the carnal weapon, and imbrued thine own hands in the blood of those who turn'd when trod on: *He* has had the art to withhold his hands from touching the carnal weapon, while the business has been done without it, and the perpetrators of murder screen'd from the penalty of the law.[2] *He* has more compleatly ruin'd the constitution of his government, (and there he was *"born and educated too,"* which adds much to his merit) without putting them to the expence of raising an army, or himself to the hazard of being shot. It is true the K—g has been induc'd to send both a fleet and army there,[3] to receive from their good G—r the surrender of their strongholds, and places of defence, and thoroughly to subjugate, and oblige his best subjects, (but represented to him as his worst) to submit to the tyranny before mentioned, but the expense of that is provided for *another way*,[4] as is that of his good G—r's support, and after all this *He* has play'd his game dextrously enough to secure such a party as has procur'd him adulation and flattery from some of all ranks and persuasions, even from a *few* of the "ministers of the congregational churches," who should entertain sentiments of liberty to have restrain'd them, and also from our persuasion whose professed *"simplicity,* and *godly sincerity,"* should abhor such a conduct, and who can have no motive to plead, but what may arise from the distant hope, that it may sometime hereafter be *his interest* to turn to our persuasion.[5] Thy being appointed to the chief seat of G—t in a

[2] This would seem to refer to the Boston Massacre. All but two of the soldiers responsible for the shooting were acquitted, and those received only light sentences.

[3] Refers, probably, to the sending of troops and warships to Boston in 1768 to overawe the popular party, which was agitating against the policy of the British government in the passage of the Townshend Acts.

[4] The revenue from the Townshend Acts was to provide for the security and defense of the colonies, and also for a civil list in which the Governor's salary was included. The money was thus not raised with popular consent, whereas it was in the building of the Governor's palace in North Carolina.

[5] This statement is obviously a thrust at the position of Friends with regard to any resistance to the legally constituted authorities which might lead to or involve any form of violence. In 1769 the Meeting for Sufferings in Philadelphia had issued an epistle "To our Friends and brethren in these and the adjacent provinces" advising them to take "care to guard against promoting or joining in any measures proposed for the support of our civil liberties, which . . . may appear not to be dictated by the wisdom from above, which is fine, peaceable and gentle." (*The Friend*, Philadelphia, vol. 20, p. 108.) The following year, 1770, the epistle to New England Friends contained a minute of the Yearly Meeting cautioning "Friends against entering with Associations and Measures proposed by some inhabitants of the Colonies, for the asserting, or maintaining their Civil Rights & Liberties, which are frequently productive of Consequences inconsistent with the Nature of the Gospel and our Peaceable Testimony thereto . . ." (MS copy of the epistle of Philadelphia Yearly Meeting in the South Kingston, Rhode Island, Monthly Meeting papers preserved at

neighboring province, is very agreeable and satisfactory to us. We earnestly desire the two G—rs we have thus distinguished, may as they seem to be united in design, be united in affection, and answer fully the great purpose of their appointment; and among other things, protect in your several jurisdictions, our persuasion, in all their enthusiastic peculiarities; and especially secure to us the effects of that pretended liberty of conscience, which was really designed to lay the burden of our defence on our poor fellow-subjects, while we enjoy the fruits of peace and security.

With sincere love to Thee, we conclude, and remain thy assured Friends.

Signed in and on behalf of our said Yearly Meeting, by our Clerk.[6]

ARTHUR J. MEKEEL

ITEMS FROM PERIODICALS

BY THOMAS E. DRAKE

The Friend (Philadelphia)

ATTENTION is called by George DeCou in the issue of 7 mo. 1, 1937 (pp. 7-8) to "The Quaker Experiment in West Jersey" as the forerunner of the "Holy Experiment" which was later undertaken on the west bank of the Delaware.

Popular German opinion of Quakers in the early nineteenth century is illustrated by a widely read tale, "The Sly Quaker," by Johann Peter Hebel (1760-1826). The story, which has been translated by Herbert Hubben, a student at George School, tells of the outwitting of a robber by an English Quaker. It appears in the issue of 11 mo. 4, 1937, p. 172.

An editorial, "The Rejection of Whitman," 11 mo. 18, 1937, pp. 179-180, comments on the refusal of the Friends of Whitman's generation to accept him as their own, in spite of the Quaker penchant for poetry and poetical expression. It is suggested that the underlying reason for this rejection is that Whitman's mysticism was essentially pantheistic and therefore lacked the element of moral judgment which is an essential part of the theistic basis of Quakerism.

Friends Intelligencer

A SHORT article by John A. Hughes of York, England, in the issue of 1 mo. 2, 1937, pp. 7-8, recalls the contributions of the Dixon

the Moses Brown School, Providence, Rhode Island.) Copies of these epistles were sent down by the Yearly Meeting to all the subordinate meetings, and anyone living in a community with Friends would have the opportunity to know of their position and official statements.

[6] The fact that this document is unsigned by the clerk is another evidence of its spurious character.

family of County Durham to coal mining and railroad engineering. The family name appears in American annals by reason of the work of Jeremiah Dixon (1733-1779), who together with Charles Mason made the famous survey of the boundary between Pennsylvania and Maryland.

Hans Albrecht, Clerk of German Yearly Meeting, is the author of a short historical survey of "Quakerism in Germany" in the issue of 10 mo. 16, 1937, p. 709.

The Editor inserts the following note:

An article by Thomas E. Drake, of Haverford College, in the issue of 9 mo. 18, 1937, p. 637, entitled "Historic Manuscripts at the World Conference," refers to the manuscript treasures in the Swarthmore and Haverford College libraries; and describes more in detail a special historical exhibit, the gift of Friends in London, consisting of photostatic facsimiles of historic documents of interest to world Quakerism. "Friends at the Conference found their chief pleasure . . . in seeing and reading the documents themselves, puzzling out the quaint handwriting, and enjoying the flavor of the language. Something of the inspiration and consecration of the early Friends glows in the very words themselves."

The American Friend

A REPORT in the issue of 10 mo. 14, 1937, pp. 442-443, tells of the memorial service in honor of Thomas Beals (1719-1801), first Quaker to preach in the Northwest Territory. The occasion was the dedication of a marker at his grave which was recently discovered near Richmond Dale, Ohio. Dr. Harlow C. Lindley, of the Ohio State Museum, told of Beals' Ohio journey of 1775, and recalled a long series of Quaker "firsts" relating to Ohio. These included the first Quaker travellers, Zebulon Heston and John Parrish, who visited the Delaware Indians in 1773; the first settlers, George Harlan and family, 1795; the first meeting for worship, 1797; the first Quaker child born, 1798; the first monthly meeting, established in 1801 and recognized as Miami Monthly Meeting by Redstone (Pa.) Quarterly Meeting, 1803; the establishment of Ohio Yearly Meeting and the building of the meeting house, 1813; and the founding of the Yearly Meeting Boarding School at Mount Pleasant in 1837.

The Friend (London)

THE ISSUE of 1 mo. 1, 1937, p. 16, contains a reminder of several Quaker anniversaries for the year 1937. It is the tercentenary year of the birth of James Parnell, martyr, and Charles Marshall, minister. It is the centenary of the birth of Robert Spence Watson, English Liberal; of William Dean Howells, American novelist of Quaker ancestry, as well as of the Quaker-educated Charles Tyson Yerkes, benefactor of the Yerkes Astronomical Observatory.

The series by Rufus M. Jones, on "Forerunners of Quakerism," which was noted in the Spring BULLETIN, has since been completed. On 6 mo. 11, 1937, Dr. Jones discusses "The Covenant of Grace," the faith of Anne Hutchinson of Massachusetts, with its roots in the Familist writings of Henry Nicholas. At intervals until the publication of the twelfth and final article on 9 mo. 17, 1937, there are accounts of John Saltmarsh, the English Seeker, (*Sparkles of Glory*, London, 1647), Francis Howgill and Edward Burroughs, the Seekers who turned Quakers, and, finally, William Dewsbury, the "Seeker who became a Quaker finder."

At intervals between 10 mo. 8, and 12 mo. 31, 1937, short articles on "Quakerism in Other Lands" have appeared which give some light on the history and present condition of Quakerism in Japan, Palestine and Syria, Sweden, Mexico, East Africa, France, Ireland, West China, Germany, and Cuba. Several of these have also been printed in other Quaker periodicals.

NOTES

THE ASSOCIATION has received as a gift from J. Austin Stone, of Washington, D. C., a copy of *Pages from the Past*, by Helen Stone, which has the supplementary title: *Historical material on the Friends Meeting at 1811 Eye Street, Washington, D. C. Taken from original sources*; printed by Alexandria Monthly Meeting. This is a pleasing booklet of 27 pages and cover, with five half-tone illustrations, giving something of the history of Indian Spring Monthly Meeting, with which Washington Meeting was originally connected.

The Monthly Meeting was founded in 1766, the first session being held on Christmas day; and continued its life, though under changed name, for 199 years, having been discontinued on 2 mo. 9, 1865. The meeting house and lot were sold in 1874 to the Colored Methodists of that region for $300, of which $100 was paid. In 1889 nothing more had been paid, as the Negroes were too impoverished, and the property was deeded to them, on condition that it be used for a place of worship or for educational purposes.

The author has made a most painstaking search of the original records in unearthing a story that had apparently been lost to memory. The pamphlet constitutes a source book of unusual interest and value.

THE Old York Road Historical Society, now in its second year, has begun the publication of an annual Bulletin, volume one of which is dated October 1937. This number contains an article by Horace Mather Lippincott, entitled "The Old York Road," one by Francis R. Taylor, on "The Cult of the Quaker Novel" (Francis Taylor has for decades been collecting fiction by and about Quakers), and one by Arthur H. Jenkins on "The Significance of the History of Abington Friends' Meeting." The editor is Margaret E. Taylor.